The LUTHERAN

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THEOLOGICAL SEMINARY
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CHRIST IS RISEN! HALLELUJAH!

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APRIL 21, 1954

10 CENTS

IN A GARDEN

By GRACE NOLL CROWELL

NEVER A GARDEN do I see
Without the glad sweet memory
Of Easter morning to my mind—
Down every garden walk I find
The footsteps of our Lord who went
Into a garden sorely spent
With sorrow, and who found release
And victory of soul, and peace
There on his knees. And then the day
When the great stone was rolled away
From a dark sepulcher, and he
Was freed for all Eternity!
Oh, every garden walk proclaims
The risen Christ, and calls his name
Aloud for all who will to hear.
Hark to that voicing, loud and clear:
"The Lord is risen, is risen indeed!
And every garden's flower and seed
Cries out the news in one accord
Of the resurrection of the Lord.

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PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

THE CHURCH IN THE NEWS

Easter is explained

In a million churches throughout a troubled world the 2,000-year-old Easter message resounded. Newspapers, radio, television shared with the pulpits in explaining Easter. Words about Christianity's central festival had been gathered from prominent American churchmen for broadcast by press and airwaves.

"Easter is God's revelation that this is a living universe," said Methodist Bishop William C. Martin, president of the National Council of Churches. "It is His eternal promise that death does not have the last word."

Dr. Franklin Clark Fry, in an Easter message distributed by the Associated Press, said "Christians in eastern Europe and China rejoice more today even than we do. Wherever oppression and fear are the darkest, the rising of Christ is especially exciting news. As one man secretly whispers to another, 'Christ is risen,' the fog of discouragement is lifting this morning over half the world. Despairing spirits are stiffening. Grim faces smile once more. No wonder smart Communists fear Easter as the evil fears God."

The big question

The question, said Dr. Fry in his AP Easter message, is: "Will we Americans wait until tragedy strikes before appreciating the Easter Gospel as we ought? When will we be bright enough to stop placing our confidence in ourselves, and begin putting our trust in God?"

Bishop Henry Knox Sherrill of the Protestant Episcopal Church put his Easter emphasis on the close connection of sacrifice and joy. "Good Friday and Easter go hand in hand in the Gospel, as they do in life," he said. "Only those who have tried humbly to take up a cross in the service of Christ can fully experience the deep, abiding joy of Easter morning.

"There are those who view Christianity as a means of escape from the labor, the burden bearing, the human failure, and the penitence which are a part of daily living," said Bishop Sherrill. "But Christianity is deeper and more realistic than that. Easter tells us that the battle is worth while, and assures us of the power to live victoriously."

AMERICA'S GIFT TO BRITAIN
Billy Graham and wife

Exchanging preachers

America had produced a new kind of preacher—the revival spellbinder, the camp-meeting exhorter. This month America's most famous evangelist, Billy Graham, had drawn a half-million Britons to his meetings in London's Harringay auditorium. Every night the 11,000 seats

in the big sports hall were filled.

When an experimental H-bomb explosion, reported in British newspapers, alarmed Englishmen with the horrors another world war would bring, Billy Graham told them: "Sir Winston Churchill

BRITAIN'S GIFT TO AMERICA
Leslie Weatherhead

doesn't have the answer, nor Mr. Eisenhower. Only God has the answer."

In exchange for Evangelist Graham, Britain had lent the U.S. this month one of London's most famous preachers, Dr. Leslie Weatherhead. He will speak in 23 cities, New York to San Diego, before the end of June. More urbane, more literate, more imaginative than Graham, he would attract much smaller crowds. Perhaps his 25 books (26th was published this month, entitled *That Immortal Sea*) might be remembered when the Graham sermons are forgotten.

Pastors answer questions

To check up on how things are going in the United Lutheran Church, a big questionnaire goes to all pastors every six years. In 1953 replies to 51 questions came from 87.6 per cent of the pastors. This month ULC Secretary F. Eppling Reinartz reported the results.

Fifty-eight per cent of the confirmed members of ULC congregations come to church, the figures indicate. Answers ranged from 51.4 per cent in the New York and New England Synod to 75.5 in the Caribbean. There is room for more than a million people in ULC church buildings. Based on replies from 3,495 congregations, seating capacity is 1,339,804 (average, 268 per congregation), and 837,188 members attend Sunday services.

More ministers wear cassock, surplice, and stole when conducting the church services, according to the 1953 figures. There had been 216 reporting use of these vestments in 1941, 723 in 1947, and 1,535 in 1953. Black robe, or black robe with stole, is worn in 1,983 congregations (about the same number as in 1947). In 302 congregations no church vestments are worn. The number had been 491 in 1941, 455 in 1947. In the 1953 figures, a majority of pastors wearing no robes are in the Central Pennsylvania and Virginia synods.

Trend toward the annual confirmation of teen-agers on Whitsunday rather than Palm Sunday has continued, although Palm Sunday is still the day in 52 per cent of the congregations. Whitsunday confirmation increased from 737 congregations in 1947 to 1,283 in 1953.

Membership figures

Membership in United Lutheran congregations at the end of 1953 had come up to 2,143,020, Dr. F. Eppling Reinartz reported to the ULC Executive Board on April 8. Net increase in 1953 had been 55,141 (2.6 per cent).

Adult membership (confirmed) was 1,482,180 and active membership (communing) 1,057,230. There had been 57,502 children baptized in 1953—a record number—and Sunday school pupil enrollment reached 721,744.

Income of ULC congregations made the most remarkable gain in history. Judging by expenditures reported, there was 29 per cent more money for use by churches in 1953 than in 1952. Total expenditures were $81,399,097. A large part of the increase was in building funds gathered during the year, but normal current congregation expenditures increased from $28,812,079 in 1952 to $39,794,789 in 1953.

The 4,304 ULC congregations gave $14,063,370 for benevolences in 1953. The increase of $1,263,951 in a year was another precedent-shattering advance.

Social security for ministers

Most of the American churches were disillusioned about private pension plans they had built up for their retiring clergymen. All plans depend heavily on endowment-fund income, which lost half of its buying power when the value of a dollar dropped to 50 cents. This month spokesmen for a majority of American churches were testifying before a U.S. Congressional committee in favor of including ministers in the government social security program.

The Church Pension Conference's finance expert, George A. Huggins (who is actuary for the ULC Board of Pensions) told Congressmen that "quite universally throughout the churches the sentiment has grown that the time has come when more adequate protection should be provided than the churches are alone providing."

Mr. Huggins said the churches want social security in addition to their already existing pension plans, and want clergymen left free to stay out of the government pension program if they desire.

Churches do not consider their ministers as "employees" in the usual sense, said Dr. Forest Asbrook, speaking for the National Council of Churches. Clergymen might be classified as "self employed," similar to the social security classification of other professional groups.

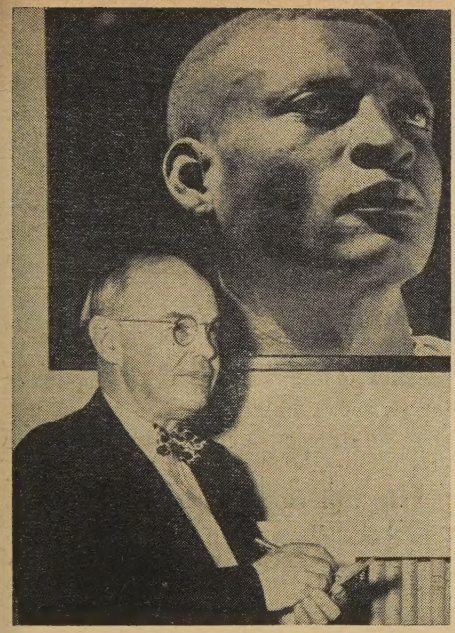
Methodists, Disciples of Christ, and Maryland Episcopalians recently endorsed social security for ministers. But Old Order Amish Mennonites ask exemption from the government pension plan because "we are opposed to insurance in any form."

"Luther" is success in Germany

Since the night Lutheran leaders gathered in the German city of Hannover for the premiere of the *Martin Luther* film (*see photo*), enthusiastic crowds had seen the picture in nearly a hundred theaters.

In three weeks 55,000 people saw the

TALKING ABOUT "MARTIN LUTHER"
Bishop Hanns Lilje, Dr. Carl Lund-Quist



DR. EMORY ROSS
Takes Americans to Africa

picture in Hannover. In early April the film had been booked in 92 German cities. Theaters broke their attendance records in Nuremberg and Stuttgart.

Louis de Rochemont Associates, the company which produced the film, sent its general sales manager, Cresson Smith, to London, Paris, Stockholm last week to arrange for showing *Luther*.

In Canada, theaters from Halifax to Vancouver reported such large crowds attending the performances that holdovers were necessary. Theater records were broken in many cities and in some smaller communities. Only Canadian area where the film set no record was Quebec, where a Board of Censors composed of eight Roman Catholics still banned the film from provincial screens.

Airmen see "Luther"

Another area entered by the *Luther* film was the theaters at Air Force and Army bases throughout the U.S. Showings in 330 theaters at 205 American bases—including those in Newfoundland, Bermuda, and Alaska—began March 7. Within six months the film will also be shown for U.S. troops at installations abroad.

So many requests for leave of absence to see the film were received from air cadets when it was shown at Harlingen Air Force Base in Texas that a blanket authorization "for movie privileges ONLY! ! !" was extended to all personnel. Roman Catholics attended only under threat of censure. At the previous Sunday's masses they heard their chaplain warn all Roman Catholic personnel to boycott the film.

Will study Africa

Foremost American expert on problems of Christian missions in Africa is Dr. Emory Ross, whose study books are known to millions of American church women. This month Dr. and Mrs. Ross were getting ready for a new kind of classroom experiment. They plan to take 40 Americans to Africa to see for themselves how the passion for self-government among Africans has changed the situation for Christian missions.

To study the problems of the growing Christian community on that continent, American men and women led by the Rosses plan a two-month tour this summer that will take them from Cairo to Cape Horn, with a side trip to the Holy Land.

Traveling mostly by air, the study group will meet with government officials, mission workers, native leaders, and examine changing social conditions and industrial development. Purpose of the tour is to find ways of "helping Africans to help themselves in building a Christian community and a better life."

Sponsor of the tour is the Association for World Travel Exchange.

Representatives of all walks of life and of all Christian churches are expected to participate. Biggest problem regarding the Christian safari is the cost—$2,580 "round trip" from New York.

Hospital problem

There was a lull in Protestant-Roman Catholic squabbling in mid-April, as both groups concentrated on their Easter celebration. There were no new developments on the question of how many converts each group is winning from the other, or whether Senator Joseph McCarthy is considered an honored member of his church or a black sheep.

One rift in the mid-April calm came in Jersey City, where it had been proposed that the city's huge medical center be turned over to a Roman Catholic school, Seton Hall University. The medical center was paid for by federal grants, employs 2,065 persons, and runs a $7 million yearly deficit. The Roman Catholic university would convert the center into a medical school.

Protestant leaders were prompt to oppose the plan. A "Save the Medical Center Committee" said it is against transfer of the institution to Seton Hall University "on the grounds of public welfare, illegality, and non-sectarianism. We object to any private institution taking over public property supported by taxpayers."

A church group, including ULC Pastor Harold Haas of St. John's Church in Jersey City, urged city officals to proceed with caution and to scrutinize details of the plan carefully before acting.

Catholics in the FBI

Dr. Donald Grey Barnhouse had been a controversial personality in the Presbyterian Church for a quarter-century. At Philadelphia's Tenth Presbyterian Church he built up a huge radio audience among folks within the fundamentalist segment of Protestantism. His monthly magazine, *Eternity*, carries his opinions to a large group.

The March *Eternity* let loose a brash charge that 77 per cent of FBI agents are Roman Catholics. The editor did not say how he had penetrated into the Federal Bureau of Investigation secrets. FBI Chief J. Edgar Hoover—another Presbyterian—replied that *Eternity's* statistics were false. "There are no figures available to support such an assertion," he said.

"The FBI maintains no record of the religious beliefs of its employees nor does it make any inquiries of such matters. Such a practice would be contrary to the basic concepts of freedom of religion and decency."

Dr. Barnhouse stood pat. The individual who gave him the information, he said, "begs me to stick by my guns, and not be moved by any pressure to withdraw from the position I have taken and the statements I have made." It would be unbelievable that the FBI, he said, in investigating the records of applicants for jobs, would make no inquiry as to their religious affiliation.

In Washington on March 28 there were 500 present at a communion breakfast for Roman Catholic FBI agents and employees. Archbishop Patrick A. O'Boyle addressed the annual gathering.

Lutherans talk with South India Church

Representatives of Lutheran churches in India and the Church of South India agreed at the conclusion of a five-day conference that there should be "closer fellowship" between the two bodies.

Bishop J. E. L. Newbigin, chairman of the meeting, said the matter of "pulpit

and altar fellowship" was discussed but no definite conclusions were reached. The conference issued a statement saying, "We record with gratitude that in our discussions so far we have not found any basic disagreement on essential Christian doctrines."

Lutheran groups participating in the conference were: Tamil Evangelical Lutheran Mission, the South Andhra Lutheran Church, the Leipzig Mission, the Church of Sweden Mission, the Andhra Evangelical Lutheran Church, the Arcot Lutheran Church and the Danish Missionary Society. Observers from the Missouri Evangelical Lutheran Church's India Mission were present.

A Lutheran missionary from Wittenberg, Germany, the Rev. Richard Lipp, will be consecrated bishop of the Church of South India on April 24. The bishop-elect is affiliated with the German section of the Basel Evangelical Mission in which Swiss Reformed elements have been dominant since World War I.

The Church of South India was formed in 1947 through a merger of Anglican, Congregational, Methodist, Presbyterian and Reformed bodies.

More literacy expected

Half of the world's people don't know how to read, but the total had been reduced drastically as a result of the work of one man—Dr. Frank Laubach. In his world-wide campaign of "Each One, Teach One" and his use of phonetic charts, more than 60 million have learned to read in a quarter-century.

This month Dr. Laubach was planning a campaign in West Pakistan where he hopes to teach people to read their Sind language.

To back up the teaching program throughout the world, a $228,000 budget is set up this year by the National Council of Churches in the USA. Next year the budget will amount to $234,379.

DR. LAUBACH DEMONSTRATES
To teach reading, a simple system of symbols for sounds is used

United Nations

REFUGEES NEED CASH

THE HIGH COMMISSIONER for Refugees, Dr. Von Haven Goedharts, stopped briefly on his way back to Geneva to give a press conference at the United Nations. He is ending a trip to far corners of the world where he has been trying to get money for what is still an emergency refugee program.

The Assembly of the United Nations at its fall meeting extended his term of office five years, gave him a very small administrative budget, and—as a final concession—the privilege of asking governments, foundations, or individuals for funds with which his staff can do actual work in refugee relief. So far, from 15 nations, he has received only $800,000.

Last year the Ford Foundation contributed $2 million. With this stimulus, many countries having refugees raised money to help in the work. The Ford grant has not been continued. This is quite understandable, because such immediate philanthropy is not really in the scope of any foundation's program. The exception was made only under stress of great emergency. But the lack of this fund makes the High Commissioner's task much more difficult.

DR. VON HAVEN GOEDHARTS outlined a five-year plan which he intends to put before the United Nations Assembly. He is confronted of course with their mandate that his office is purely consultative and should not concern itself with direct relief. However, as he has pointed out many times, people must have homes, food, and prospect of livelihood before their legal status even enters the picture.

As a start for the five-year plan, the Economic and Social Council will be asked to sanction a budget of $1 million a year for five years. With this amount as a start, the High Commissioner thinks he can squeeze out from the 55 supporting countries another $15 million. This will in turn make other capital available, which might come to about $40 million over the five years.

THE MONEY WILL NOT be spent just for relief but will be dealt out as loans to be repaid with interest. Such a plan is already functioning on a small scale under what is known as the Expellee Bank in Bonn. This money will be available to refugees to set up a business or get started in a profession. They will pay it back as they are able, so the money will again be available to lend and eventually the acute problem of refugees will be resolved.

MOST OF THE MONEY will stay within Germany, Austria, or whatever the resident country of the refugee may be. Dr. Von Haven Goedharts said there is very little prospect of any further large immigration movement. It is true the United States passed a special refugee act last summer, granting permission for 200,000 to enter this country. However, the act is so hedged in with red tape and uncertainties that it is still in the Washington bureau, where it—and 200,000 homeless people's hopes—will probably die on the expiration date, December 1956.

Under these conditions, the United Nations can only assume the United States may not get around to carrying out its good intentions. This is why the High Commissioner is so eager that something be done to initiate a really drastic reduction in the European group. If the ball can start rolling now, after five years the momentum should carry through to a satisfactory end of the emergency situation, without further unusual demands for funds.

—ELLEN-JARDEN NOLDE

LET'S BE CALM

"GOD IS A PIOUS WORD which appears in the last paragraph of a political speech." That is the way one Washington wiseacre thumbnailed the official government attitude toward religion.

Perhaps the atmosphere is changing. President Eisenhower surprised everyone by prefacing his inaugural address a year ago with a homemade prayer. People were not so surprised when he began his antihysteria speech on TV by talking about spiritual strength. He seemed to feel that was the greatest American resource and the strongest antidote to fear.

To be sure, scrutiny of the text of his speech revealed that he said more about faith in America and the Bill of Rights than about faith in God. But one who watched the telecast could not escape the feeling that deep religious conviction lay beneath the words.

Confidence vs. hysteria

HYSTERIA LIES uncomfortably close to the surface, both in the United States and abroad. The series of H-bomb explosions in the Pacific cracked the veneer that covers it. Even the impassive British got the jitters and demanded a full-scale discussion in the House of Commons.

It is small wonder that people are deeply concerned. As Churchill pointed out, there is a greater gap between the H-bomb and the Hiroshima A-bomb than between the A-bomb and the conventional block-buster. The tremendous destructive potential of thermonuclear power makes the destruction of civilization a real possibility.

President Eisenhower brought this fear out into the open and took a good look at it. He talked about "counterbalancing factors": that the bomb has no terrors apart from Soviet aggression; that the very existence of the bomb would tend to deter aggression; that U.S. policy will aim at making aggression unprofitable and undesirable; and that all possible defense against surprise attack is being provided.

HE TALKED ABOUT other fears: of internal Communist penetration, of intemperate methods of Congressional investigation, of depression. Discussing them quietly, he urged the people to meet them with emotional poise coupled with whatever action is necessary to combat them. He promised that the FBI would deal adequately with the threat of subversion. Without mentioning McCarthy by name, he left the handling of abuses of investigating power to the reaction of public opinion. By implication, it was an appeal to public sentiment to express itself in no uncertain terms.

As to the danger of depression, he said that transition from a war economy to a peace economy brings inevitable adjustments. Acknowledging that the extent of unemployment is relatively unimportant to these individuals who are out of jobs, he said that everything possible would be done to keep the economy on an even keel. He warned that hysteria could make the danger of recession more serious. He recounted the specific steps that have been taken to head off depression, and promised more drastic steps if they became necessary.

The effect of the speech was wholesome. It gave the impression of a steady hand at the wheel, a clear mind charting the course, balanced emotions in the face of danger. It brought into 20th-century focus the spirit of the Old Testament assurance: "In quietness and confidence shall be your strength."

—ROBERT E. VAN DEUSEN

Search For the Saviour

By WILLIAM RUTLEDGE, III

Jerusalem's crowded streets at Easter didn't reflect the spirit of Christ, but a chaplain's consecration did

"DID YOU GET SHORE LEAVE to see the Holy City?" I asked the chaplain, the Rev. John Bayler.

"Guess I won't make it this trip," he replied, his voice unable to conceal his disappointment.

"How come? Couldn't you get a pass?"

"Didn't ask," he reported.

"Why not?"

He looked at me squarely. "How could I leave with three men so critically ill in sick bay?"

I hadn't known about all three, but I did know that a young fellow from the Bluegrass country around Lexington, Kentucky, was seriously stricken with a fever that had baffled the ship's doctor.

"THAT'S TOUGH LUCK, Padre," I commented. It was the beginning of the Easter week and we were lying in the sultry haze off Haifa.

"Oh, I wouldn't say so. I don't think it's so important that I visit Jerusalem, although I've always had a great yearning to see the city and walk through its streets and note the places mentioned in the Gospels."

I would have liked to have visited Jerusalem on Easter, too, out of curiosity about historic places and timeless events.

"If I can get you a leave, will you go?" There was an eagerness in the chaplain's voice. "You can tell me all about it."

"You will, won't you?" he urged, as I hesitated.

"It'd be a great experience, I know." Then I confessed, "I lost all my dough in the blackjack game last night."

"I'll lend you whatever money you need." He began to enumerate the details of my itinerary and tell me of points of interest.

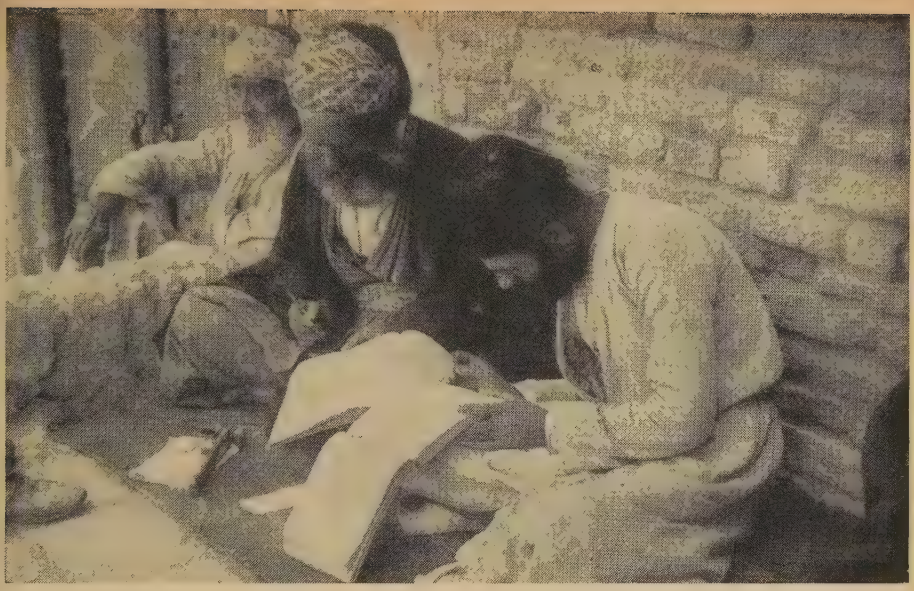
With such an offer, I did just what I wanted to—I accepted. The chaplain negotiated the leave and I was off.

THE QUAINT-LOOKING TRAIN that I boarded at Haifa was jammed with Easter pilgrims from all corners of Christendom. When I looked back on our aircraft carrier, I was impressed with her beauty and grandeur—and her significance—as she lay there at anchor with scores of all kinds of ships near her.

The customs and rail officials were harried by the pressure of the holiday influx of visitors headed for Jerusalem. Their bewilderment over how to cope with so many strangers only threw us all into confusion. Their refuge was to argue and curse and bully everyone about.

The line from Haifa to Jerusalem was accustomed to a mere trickle of human traffic, with a substantial increase at Christmas and Easter. Reports that there would be violence aided in making the officials jittery.

MOST OF THE PEOPLE were humble and devout, a picturesque pageant of humanity in the garb of European, North and South American, and African nations. Members of religious orders huddled closely together seeking the security that their numbers might give.



SCRIBES ON THE STREETS OF JERUSALEM
Some things haven't changed much over the years

It must have been like that at the time of the first Easter—crowds of the faithful pressing on towards the Holy City from all corners of earth. Surely in Christ's day the vestments and garb of the pilgrims must have been as varied, if not more so.

I watched the monks in cassocks and hood-like cowls, the impressively bearded priests with their long curls and glistening gold crosses, and the sweet and passive faces of the nuns in their stiffly starched white gear. I wondered mentally who among us might have been a disciple, who would have been a Pharisee, who would have been a Pilate, who would have been a lover of the Saviour and who might have hated him.

The authorities took the crowd in hand and lined us up to board the train in orderly fashion. The seats filled up and the aisles were jammed, like a Fifth Avenue bus. Dignity, decorum and reverence were momentarily abandoned in the fear that all of us might not be able to get aboard. Strong young men jostled with the aged and watery-eyed rabbis. The nuns had to push and nudge for their places, too.

The guards shouted their orders. The train unloosed its shrill whistle. The tedious climb up to Jerusalem was under way. I overheard one pilgrim point out Mount Carmel. I reminded myself sternly that I was in the land made sacred by the fact that here Christ had lived, died and risen from his tomb.

FROM THE CROWDED docks with their repulsive odors of old fish and fruit, we were now chugging past the beach, leaving the harbor and the close-in fishing craft behind us. We looked out intently as a cave was pointed out and identified as the sanctuary Samson had sought in his one-man feud with the Philistines.

What a strange and motley assortment of people, I reflected. We were bound mystically and invisibly by a single tie,

our interest in Christ. I say "interest" to cover all of us. The chaplain should have come. He had the devotion. He had the heart and soul that was prepared for an experience such as this.

Coming out on a broad and verdant plain the laboring train, so heavily freighted with humanity, sped straight towards the birthplace of Christianity. We were met by wheezy, decrepit-looking taxis at Jerusalem station. It didn't seem right that such relics should be bidding for our patronage. Here should be the finest, latest-model cars.

The streets were broad and paved and the houses looked spotless and neat. I could hear one of the priests pointing out Herod's tomb to those in his group. Against the eastern azure sky the Mount of Olives was identified. There the soldiers siezed Christ while his disciples slept, and there the Saviour began the dreadful journey to the Cross.

THE HOTEL was smart and modern. A doorman welcomed us and several bellboys in their natty uniforms were on hand to take our luggage. Through revolving doors we walked into a lobby that would vie with those of a first-class American hotel. I signed the register. People came through the lobby going to and from the cocktail bar, to and from the tennis courts, to and from the dining room. I began to wonder if I was really in Jerusalem.

With the benefit of a map and the bribed assistance of tax drivers I toured the city that had been called sacred and holy and golden. I looked upon the ruins of the fabulous temple, where Christ had driven out the money changers and which had been destroyed in fulfillment of His prophecy. I rode over Jericho Road. I gazed upon the Garden of Gethsemane, where Christ had been betrayed. All the time I felt and undoubtedly looked strange in my Navy blues.

WAS I TOO CYNICAL? Was my heart too crusted with worldly matters? Was my faith too shallow? I wondered. I departed from Jerusalem before Easter Sunday to avoid the returning crowds of

PRIEST WALKS IN GARDEN OF GETHSEMANE
A Greek Orthodox church adjoins the sacred spot

pilgrims who would be tired and short-tempered. The train ride back to Haifa was uneventful. The docks were still covered with their fine powder of lime dust and the odors of fish and foods filled the air.

I came aboard the carrier, somewhat the envy of those who had been denied shore liberty and sought my benefactor who made possible the trip.

"Chaplain Bayler is very sick," I was told. He was under an oxygen tent and the ship's doctor had ordered that he be allowed no visitors.

What had happened while I was gone? The doctor told me that the padre had stayed up night after night with the men in sick bay. They did not want for the comfort and encouragement that only a chaplain can provide. But the price of the chaplain's devotion was contraction of pneumonia,

A FEELING OF THE reality of the spirit of Christ broke upon me like the sunshine penetrating dark and threatening clouds. I had been in Jerusalem and had not felt any stirring of my soul. Now I returned to find the brotherly devotion and sacrifice of a shipmate I knew so well. The spirit of the living Christ was not in the dead city of Jerusalem—not in the ancient relics of the stage of the first Easter. The spirit of Christ was in the heart and soul of the chaplain, who had sacrificed his opportunity to visit the Holy City to me because of his sense of obligation to the men in the sick bay.

I remembered Christ's Easter Sunday words, "Why seek ye the living among the dead?"

On the Third Day, He Rose Again

By CHARLES MICHAEL JACOBS

The resurrection of Jesus Christ is a documented fact that arouses grateful response in the Christian life

WHAT IS THE CENTER of the gospel? Is it the death of Jesus or His resurrection? Is it the cross or the empty grave?

Each of these alternatives has its advocates. There are some for whom the death of Jesus is the all-important thing. It is the remedy for sin, the guarantee of God's forgiveness. There are others for whom the resurrection is the one great fact. The Christ to whom we look in faith is the Christ who is living now.

If we are to think of the gospel as a circle, with a single center, then we must choose between these two alternatives. But ought we so to think of it? I am quite sure that we should not. If we must use mathematical figures at all, it is an ellipse rather than a circle; and its foci are, not faith and love, as Albrecht Ritschl taught, but the passion and the resurrection. It is the message of and about the Christ who died and rose again.

This article is condensed from Chapter IX of Dr. Jacobs' book "The Faith of the Church" published by Muhlenberg Press. Dr. Jacobs, who died in 1938, was for many years professor and president at the Philadelphia Seminary.

To THE MEN of Jesus' time, there was nothing unusual about the Cross. He was but one of many whom Rome crucified. But the resurrection was unique. There is only one of whom it can be said, "The third day he rose again from the dead." That is why the apostles preached it with such insistence. It was the great miracle in the light of which the whole life of Jesus had to be understood.

The whole life of Jesus—even the cross! In the light of the resurrection, we begin to see that his death, too, was a miracle.

It is important that the two be kept together. It guards us against two dangers to right thinking, either of which may easily become a danger to our spiritual life. We shall be kept from a morbid, sentimental occupation with the physical details of the passion—the scourge, the thorns, the nails, the spear. And we shall be preserved against a shallow optimism, which remembers the promise of eternal life, given in the resurrection, and forgets what the promise cost. The symbol of our faith will always be a cross; but it will be an empty cross, not a crucifix, for it will be the cross of Him who has risen from the dead.

THE CREED REPEATS the teaching of the apostles, when it asserts as a fact "The third day he rose again . . ." In that assertion we hear the echo of a familiar word of Paul, "If Christ be not risen, then is our preaching vain." How could the apostles, Paul and the rest, be so sure of that? How could they be so certain that Christ was risen from the dead as to give their lives to proclaiming it?

The answer is simple. Their conviction rested on the events of Easter Day and of the forty days that followed.

When we compare the records of what happened in those forty days, we may at first be puzzled by what has been called "the disorder of the tradition." We have not one single narrative of the events, but three or four or five, and candor compels us to admit that they do not agree in detail. To some of us that may be a disturbing discovery. They may feel that it puts the whole matter into the realm of doubt. No student of historical sources will feel that way, nor will any judge of the law-courts or any experienced lawyer. Instead of making the matter dubious, it fortifies belief. A perfect harmony among the records would point to a single source of information, and a single source might easily record one man's mistake or one man's delusion. When several independent sources yield the same central facts, we must be all the surer that they are true.

And that is the case with the resurrection-narratives. Out of them all, three facts emerge as thoroughly attested—the disciples are convinced that Jesus is alive again; they have seen his grave, and it was empty; they have seen him and he has talked with them.

THE DISCIPLES were convinced that Jesus was alive again. Observe that word *again!* His death was beyond question, but now he has returned. That was their conviction.

We have some sure knowledge about the men who were in Jesus' following. It is not very much, but enough to tell us the kind of men they were. With all the possible alternatives before us, we simply cannot explain the rise of this conviction save on the ground that something had happened to produce it, something new and unparalleled and strange.

THE SECOND FACT that the gospel-narrative records is that the disciples have seen the grave of Jesus, and it is empty. All the gospels record this fact. Paul

does not mention it and critics of the resurrection story have noted his silence, though it is only natural. He had no reason to speak of it, for his belief in the resurrection rested on other grounds.

For that matter, the belief of Christ's immediate disciples also rested on other grounds. Mere absence of his body from the place where it was laid proves nothing. It did not prove the resurrection to the disciples. It perplexed them. Not until other things had happened did they learn what it meant. As the cross takes all its meaning from the Crucified, so the empty tomb takes all its meaning from the Risen Christ.

AND THEN THE GOSPELS tell us that the disciples had seen Jesus and he had talked with them. This was what convinced them that he was alive again. Their belief in the resurrection was not a conclusion from premises near and remote, but an experience they could not deny with rejecting the evidence of their own senses. They had to believe it.

It told them why the grave was empty. It made them witness to an event which has never been equaled, either before or since. It was God's own way of making Christ's disciples know that their master was his Son.

If the resurrection was a fact, it must have endless meaning. The Christ who rose is one to whom men of today must be related in some such ways as men were related to him "in the days of his flesh." We can love him and trust him and obey him, or we can deny and persecute him; we can even "crucify the Son of God afresh." For the resurrection takes the gospel out of the past and brings it into the present. The Risen One, who

"HE IS NOT HERE. HE IS RISEN!"
They saw his grave and it was empty

was crucified, is our contemporary. There is a real presence, not only in the sacrament, but in the life of every day.

This tremendous fact produces questions in our hearts that we must answer frankly. How does my belief that Jesus rose from the dead affect my life? Does it cause me to bow down in deeper adoration of the Son of God? Does it send me to my knees, to pray that the Spirit of him who raised up Jesus from the dead may dwell in me more fully and conform my life to his, or does it bring me to my feet, to argue this and that?

IN LOVE'S SERVICE only wounded soldiers can survive.
—CLIFFORD A. NELSON in *The Cross Is the Key*

Our New Neighbors Speak Spanish

By GEORGE H. STRALEY

When Puerto Ricans swarmed into the community, a Camden congregation took steps to bring them into the church

STRANGE WORDS were spoken softly in the Palm Sunday stillness in Trinity Church, Camden, New Jersey.

A congregation accustomed to the harsher tones of German and English speech was hearing for the first time a confirmation service in Spanish. A milestone was being marked in the 97-year-old history of the parish, and the solemnity of the moment stirred emotions that caused many an eye to glisten.

In the murmured responses of the 22 Puerto Ricans who knelt before Pastor Martin R. Lehfeldt at the altar rail there were overtones of both humility and pride. The humility stemmed from the knowledge of the sober vows they were taking. The pride lay in the awareness that they were a wanted group, that the church had seen fit to concern itself with them and accept them into its fellowship, and that they were therefore more fortunate than most Puerto Ricans in the United States.

FOR THE PAST six months these 22 had been receiving catechetical instruction in classes conducted by Victor Rodriguez, 28-year-old Puerto Rican Philadelphia Seminary student. Trinity Church, sensitive to the economic plight and spiritual loneliness of the more than 2,000 Puerto Ricans living in Camden, enlisted Rodriguez's help through the Board of American Missions, and turned over to his use a schoolroom where services in Spanish are held two Sundays a month. It has opened its doors and its heart to these people who in so many ways are the victims of discrimination and neglect.

But what Trinity Church is doing is only one bright phase of a problem that for the most part remains unsolved. It is a problem not only in Camden, but also, and to a greater degree, in New York, Chicago, Cleveland, Philadelphia, and some other cities.

For the past 30 years Puerto Ricans have been coming into the northern United States at a rate amounting virtually to mass migration. They were attracted by the demand for cheap labor, additionally motivated by the fact that their island is one of the most densely populated areas in the world. Most Puerto Ricans are of the white race, of Spanish descent, but many who come to the U.S. discover that they are victims of color discrimination. On this account, and because the majority of them do not know English, they have run into housing and employment difficulties, and in some instances have been cruelly exploited.

Coupled with economic hardship has been, in many cases, a massive unconcern on the part of churches. Partly this has been due to the absence of positive religious convictions among many Puerto Ricans. According to a National Council of Churches estimate, 35 per cent of Puerto Rican immigrants are Roman Catholic, 15 per cent are Protestant, 50

CONTRIBUTION FROM THE CARIBBEAN
These young ladies work for the ULCA Parish Education Board in Philadelphia

per cent have no specific church background.

DOES THIS CONSTITUTE a challenge to the church? The Camden congregation thinks it does. In addition to its Spanish-language church services and Sunday school, it arranges social meetings at various times, and offers counseling, instruction and orientation not only on the spiritual plane but in economic adjustments. In every respect, a cordial and sympathetic ministry is being conducted among these people who have literally strayed into the parish neighborhood in the heart of busy downtown Camden.

This evangelistic effort began with Pastor Lehfeldt himself a few years ago. The fifth pastor in Trinity's history, he took over leadership of the 200-member congregation in 1945. In that year English-language services were first introduced into what had always been a German-language church, but Pastor Lehfeldt soon realized that he was in a community where his bi-lingual ability could not entirely suffice. There was a growing Puerto Rican population nearby, and at intervals the Trinity pastor was approached by Spanish-speaking persons who wanted him to perform baptisms or marriages.

THESE REQUESTS INCREASED to the point where he recognized a real need for mission work. In October 1951 Pastor Lehfeldt laid the matter before the Board of American Missions. Two months later, Trinity's church council took official action in permitting a Christmas service in Spanish, to which all Puerto Ricans in the vicinity were invited. This was followed by a rough survey made for the purpose of starting religious services on a regular basis. In September 1952 Mr. Rodriguez was authorized by the Board of American Missions to work with Pastor Lehfeldt in the area, and to conduct, simultaneously, a thorough survey of the whole Puerto Rican situation in Camden. This summer he will conduct a similar survey in Philadelphia.

Married and the father of two children, Rodriguez lives in Camden, understands the problems of his people. He has learned that most of the city's Puerto Ricans were lured to New Jersey by seasonal agricultural employment in the southern part of the state, and moved on to work in the Campbell Soup Company plant and in restaurants. He has found that many subsist on a family income of around $1,200 per year, and that as a result conditions of overcrowding and squalor are frequently thrust upon them.

The annex which Trinity Church

turned over to Rodriguez for holding services was formerly a German parochial school. In this "church within a church" Rodriguez conducts both Sunday school and church services. A typical congregation consists of about 25 adults, 15 or more children. The Sunday school brings out about 50 adults, 35 children. Rodriguez is preacher, teacher, secretary and treasurer of all groups. His wife assists with the Sunday school.

MOST OF THOSE who attend are Protestants (Baptists, Methodists, and Pentecostals or what the Puerto Ricans call *los aleluyas*) but there are a few Roman Catholics—although a nearby Roman Catholic church has begun a ministry of its own for Puerto Ricans. Offerings are turned over to Trinity Church, which supplies Common Service books, catechisms, and Sunday school materials in Spanish. Recently, Miss Hilda Keller, Trinity's Sunday school superintendent, donated a Spanish lectern Bible; other persons responded by providing altar appointments and antependia.

Neither the Trinity congregation nor its leader claims any special credit for their accomplishment. They say simply that "the work has come upon us and we have seen our responsibility."

Pastor Lehfeldt adds: "This congregation has always had an open heart and a warm welcome for all people, irrespective of racial or national origins. This is due in part, I'm sure, to the fact that our people are the descendants of German immigrants who founded this church in 1857. Like the Puerto Ricans they are now helping, their ancestors were once strangers in this country."

What Trinity Church is doing is not unique, but it is all too rare. In New York, which has approximately 350,000 Puerto Ricans, or about 80 per cent of all in the United States, a score of Protestant churches are providing a sense of religious and social security to these people. Some work along this line also has been done by churches in New Mexico, Texas and Florida. But the field is wide open, and the Lutheran Church as a whole is only beginning to grasp its possibilities.

Just across the Delaware River from

ATTENTIVE LISTENERS
Members of Mr. Rodriguez's catechetical class

PREPARING FOR PALM SUNDAY CONFIRMATION
Adult class in session

Camden, in Philadelphia, there are an estimated 6,500 Puerto Ricans. They are concentrated mostly in the northern part of the city, between Spring Garden street and Lehigh avenue. At one of the most densely populated locations, Seventh St. and Montgomery Ave., stands St. Luke's Church, where Pastor Howard W. Weidemoyer is preparing to meet the challenge. He has arranged to have the church open one evening a week for Puerto Rican gatherings, and is seriously considering a part-time study of the Spanish language so that he will be able to converse with these people.

"The language barrier is difficult," he says.

The attention of the ULCA Board of Inner Missions has been directed to the situation in the neighborhood of St. Luke's Church by a curious chain of information. A Jewish druggist (whose wife is studying Spanish so that she will be better able to wait on Puerto Rican customers) mentioned it to a Presbyterian doctor, who passed the word along to Dr. Gustavus H. Bechtold, Inner Mission executive secretary of the Pennsylvania Ministerium. He discussed the matter with Pastor Weidemoyer, and interested both the city Board of Education and the Inner Mission's Committee on Evangelism in the problem. The Board of Education has arranged for lessons in English to be given in a school near St. Luke's Church, and the evangelism committee has appropriated $100 to pay a Spanish-speaking woman to visit in the community.

Puerto Ricans have made a contribution to American church life, too, particularly in the ULCA. Fourteen congregations in Puerto Rico make up the major portion of the ULCA's Caribbean Synod, with five others in the Virgin Islands. Typical of these faithful church workers are two young ladies from Puerto Rico who are now employed in the offices

DEDICATING ALTAR FOR SPANISH GROUP IN CAMDEN CHURCH
Pastor Lehfeldt (third from right) holds new lectern Bible

of the Parish Education Board in Philadelphia—the Misses Nayda Rodriguez and Laura Morales (*see picture on page 19*). Another native Puerto Rican serving the church in a special role is the Rev. Leopoldo Caban, editor for the ULCA Committee on Spanish Publications, whose office is in the Lutheran Church House in New York.

MEANWHILE, other churches and secular agencies—some of which have sensed the needs of the Puerto Ricans ever since 1950 when these people first started to settle in Philadelphia—have begun work. Two Baptist churches and one Methodist church are holding services in Spanish. Other groups conduct language classes and recreational activities.

The Philadelphia Council of Churches has studied the needs of the Puerto Ricans. John Halko, the council's director of research and planning, says, "There is a big opportunity here for the churches. The social distance of the Puerto Ricans is not as great as that of some other groups coming into the United States. They are Americans, they have an American culture, they can acquire the language if they don't already know it, they understand U.S. economics. Also, they are industrious, impressionable, plastic."

What the future will bring is unpredictable—but it would seem that some potentially helpful agencies, both church and non-church, have been sufficiently awakened to deal constructively and sympathetically with Puerto Ricans in Camden and Philadelphia. Similar efforts in other cities would have equal value.

TO BE HUMAN means to recognize the forces of good and evil that are battling within us, not for us, but to determine which of them will rule us.

—WILHELM SCHAEFER

City Room on Madison Avenue

By CHARLES C. HUSHAW

A California editor has crossed the country to set up an aggressive public relations program for the ULCA

WHY WOULD the executive editor of a daily newspaper in Southern California leave after 18 years to move across the country to New York City to take a job as public relations director for a church?

The question, of course, is directed to me. Until last Dec. 31 I was executive editor of the Glendale *News-Press,* the largest of the Southern California Associated Newspapers and one of the Copley Press group. I had been on the staff of the *News-Press* for 18 years. I held the No. 1 editorial spot on the paper, and was most happy in my job and in my association with the publisher, my staff and my community.

UNTIL MID-NOVEMBER I had looked forward with happy contemplation to spending the rest of my life in the thriving community of Glendale (population 114,000), handling the editorial page, writing my column, "Around Town," and directing the news department. I was active in the civic life of my city and our family was happily situated in a lovely home near the foothills of Glendale.

One night in mid-November, as I was preparing to fly to Chicago for the annual meeting of the Associated Press Managing Editors' Association, the telephone rang in my den.

The voice on the other end of the line said: "This is Dr. Fry." I hesitated for a moment, because I knew of no "Dr. Fry" in Glendale, and the only name that registered with me was "The Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America." And that is who it was.

He wanted me to meet him that night at the Statler Hotel in Los Angeles. I explained I was leaving from Lockheed Air Terminal for Chicago within the hour and he promptly offered to meet me the following afternoon at five at the Chicago Midway Airport.

HE BRIEFLY OUTLINED what he wanted to talk to me about—my setting up a newly authorized Department of Press, Radio and Television for the United Lutheran Church in America, with offices in the Church House in New York City. My reaction was swift. I told him I hardly thought I was interested because I naturally could not think of leaving Southern California and the *News-Press.* The salary consideration was a factor, although not an important one.

And, I protested, I was certainly not equipped for the job! I had spent all of my adult life only as a newspaperman in the Midwest and Southern California.

"Well, meet me at the Chicago airport tomorrow afternoon anyway," Dr. Fry answered and I agreed.

I almost missed the appointment—my friend, Dan Albrecht, managing editor of the Joliet (Ill.) *Herald-News,* and I had just finished a tour of the Illinois State Prison at Stateville. But I showed up at the airport as Dr. Fry came striding in after a flight from Los Angeles.

Mr. Hushaw is director of the Department of Press, Radio and Television of the United Lutheran Church.

DIRECTOR HUSHAW

THOSE WHO KNOW Dr. Fry would much prefer not to let him corner them. In the United Airlines waiting room, he had me cornered, and in his convincing way he beat down every feeble argument I advanced on why I was not the man for the job, why I wanted to stay at the *News-Press* and why I wanted to live in Southern California.

"Charley, I'm eager to have you as my trusted and invaluable partner in one of the most wide-awake churches in America," he told me. "Nowhere else could you serve your Lord or your generation better."

I told him I would think his proposition over—prayerfully—and talk it over with my wife and my publisher and let him know.

But Dr. Fry didn't wait. Less than 24 hours after his return to the Lutheran Church House, denominational headquarters at Madison and 37th in New York City, he called together the officers of the church, and a wire a few days later informed me I had been unanimously elected by the Executive Board as director of the new department—if I would accept.

AT SUCH A TURNING POINT in my life and the lives of my family, the decision was difficult. The pastor of our First Lutheran Church in Glendale, the Rev. Carl V. Tambert, who is a close personal friend of mine, told me: "You have been called as a layman into full-time service of the church. When the Lord speaks he means what he says. There is no debating it. Many times it seems exceedingly harsh. It seems to generate in us a rebellion. But if we are faithful to him, the way clears and the answer becomes apparent."

My publisher, Carroll W. Parcher, said, "All of us have two distinct feelings about having you leave us—a feeling of regret at losing the services of a fine newspaperman who has done much to bring the paper to the high journalism level it now occupies; and a warm feeling of pride that your abilities have been recognized on a national scale."

With his reassurance that if I missed the hustle of the city room too much and that if I did not like life in the Big City, my job would be waiting for me back on the *News-Press,* I telephone Dr. Fry that I had decided to accept.

As if fate had intervened, quite unexpectedly and on short notice I was informed that I had been selected to represent our papers on the first round-trip non-stop flight of the American Airlines DC-7 from Los Angeles to New York. It gave me an opportunity to spend a day with Dr. Fry and to see the quarters made available for the new church department.

In the space of a few days, I had talked with Dr. Fry in Los Angeles, in Chicago and in New York City!

WITHIN A MONTH AFTER I had my first telephone call from Dr. Fry, our home in Glendale had been sold. A month later my wife and I drove into New York City, and I reported to the Church House. In a few days, the Department of Press, Radio and Television was functioning on the fourth floor of the Church House, with an excellent radio and newsman, Dick Sutcliffe, as my associate in charge of radio and television.

The fourth floor office has, in a way, become a city room—not of a daily newspaper but of a church of more than two million persons, the largest Lutheran body in the country. We keep in touch with the officers of the church, the various church boards, agencies and auxiliaries that are quartered in the Church House and in the vast publication house in Philadelphia.

We have established a news bureau, and are now sending out news releases to daily and weekly newspapers and religious publications. We have attempted to send out releases which we feel stand on their own feet as "news stories" and not just publicity. A news camera is close at hand, loaded and ready for action if the occasion should arrive. Our "city room" will be transferred to Toronto in October for the biennial convention of the United Lutheran Church in America, and to other cities for conventions of the Luther League, the Brotherhood and the Women's Missionary Society. But we are running our news bureau on a year-round basis.

Specifically this department will pursue its goal to "extend the Gospel through the effective use of print, voice and the impact of Christian personalities" by means of "publicity that calls the attention and attracts the loyalty of the reading, listening and viewing public to its message and ministry."

Obviously it is a far cry from a daily newspaper city room to a denominational headquarters, and there will be few "big stories" breaking. It is a different type of life for a man who has been in the daily newspaper field since 1930, as a reporter, city editor, news editor, managing editor and executive editor.

MY WIFE and I live in an apartment on Long Island, and we are finding life in New York City much different than it was in a Los Angeles suburb. My car sits in front of the apartment house all week, and I come into mid-Manhattan with millions of other commuters on the subway. Our two sons are in college out in California.

The Church House is the former J. Pierpont Morgan mansion—a four-story brownstone structure adjoining the Morgan Library. It is 103 years old, and, I am reliably informed, the first residence in the world wired for electricity, and the first private home to have an elevator.

The Department of Press, Radio and Television—our "city room" on Madison Avenue—is located in the former playroom of the early-day Morgan children. From my office I look down on a beautiful garden, and spacious lawns—hemmed in by Manhattan's skyscrapers.

Why would the executive editor of a daily newspaper in Southern California move across the country to New York City to take a job as public relations director for a church? There are reasons, as you can see, and I have a feeling without being strictly pious that it must have been meant to be.

THE SAWDUST TRAIL is too often a blind alley.
—GEORGE E. SWEAZEY in *Effective Evangelism*

THEOLOGY—IRON CURTAIN STYLE

Report of Lutheran faculty at Czechoslovak seminary reveals influence of the Soviet propaganda program

RECENTLY THERE CAME into my hands the 1953 Christmas number of *Cirkevne Listy,* the official organ of the Lutheran Church of Slovakia. The last two pages are devoted to news from the faculty of the theological seminary of the church. These reports are very enlightening. They show general tendencies in the education of theological students which are very closely connected with the Communist program.

One report from the seminary tells of the commemoration of the 36th anniversary of the Great October Revolution by the faculty.

"OUR FACULTY spontaneously shared in the National Celebrations of the 36th Anniversary of the Great October Socialistic Revolution. On Nov. 6, all the student body under the leadership of the teachers, the dean and the secretary of the faculty, took part in the great manifestation on the Stalin Square in Bratislava. In spite of the unfavorable weather they followed with great attention the whole program.

"On Nov. 7, the faculty as such celebrated the anniversary of the Revolution at a festive meeting of all students, teachers and employees of the faculty. After singing the national hymns, Czechoslovak and Soviet, the dean of the faculty . . . in the opening statement pointed out the great importance for world peace of the Great October Socialistic Revolution. After the recitation of the poem by Nezval, *Poem to the 7th of November* by seminarians, a festive statement was made by the director of the theological home. A seminarian then recited the poem by Paul Horov, *S.S.S.R.,* and a student read an essay on the relationship of French workers to the Great October Socialistic Revolution . . . The celebration ended by singing the Internationale."

If you would omit the names we would think this a meeting of the Communist youth and not of students in a theological school.

Another item dealt with the scholarships for theological students.

"The sign of the great care of the state for our students is the fact that out of 48 students, 39 received scholarships for 1953-54 in the total sum of 12,000 crowns per month . . . The gratitude of the students shows itself in industrious studies and responsible preparations for the great tasks which are awaiting them on the side of our people in our present struggle for saving the world peace and for building of Socialism."

ANOTHER CELEBRATION was listed as "the opening of the Month of Czechoslovak-Soviet Friendship at the faculty."

This friendship month of the faculty opened with a lecture entitled, "With the Soviet Union for Lasting Peace in the World." This theme, according to the report, was presented from the point of view of a Christian.

Another celebration was that commemorating the International Day for Students. In a lecture presented it was

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The author of this article is a churchman who is well acquainted with conditions in eastern Europe.

pointed out that "the joyous perspectives of the students of the Peace Camp are binding our students to participate with all their strength in the struggle for world peace and the building of socialism." Another essay was read about the life of the students in "capitalistic countries" in comparison with the life in the "countries of peaceful rebuilding."

The items concluded with a report that 1,110 Czechoslovak crowns were collected by the theological students for the rebuilding of Korea, which "so heroically fought the armies of aggressive mercenaries."

These are the activities of a theological school beyond the Iron Curtain in November 1953. The intention of the theological students is together with the S.S.S.R. to build world peace (which should be understood always as a Soviet political propaganda peace) and to work for the building of socialism. In other words, the purpose of these theological students and pastors is to support the Communist program.

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THE CHURCH CAN NEVER regard itself as spiritually sound without an adequate missionary program.

—From *Immortal Tidings in Mortal Hands* by ARTHUR J. MOORE (Abingdon)

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HOPE SPRINGS ETERNAL

By KATHERINE BENION

Family activities taught the boys the lesson that if there were no Good Friday, there'd be no Easter

HAROLD GOT UP and started for the study.

"What are you going to do?" Bobby asked.

"Try and draw a picture—an Easter picture."

Bobby's eyes brightened. "So am I," he said.

We watched, eager to see what their imagination would bring forth this time.

Bobby pondered for a while over the outline of a cross he had made. "I can't draw Jesus on the cross," he reasoned. "I couldn't do him good enough, so I'm going to draw some people looking up at the cross. You know, Mother, something like the one I have in my room . . . where you said those people are like all of us, looking up to the cross."

I smiled understandingly. As a child I too had loved to study that picture.

"WHAT SHOULD I call my picture?" he asked. "I want to write something at the bottom."

"Let me see it, Bobby," said his dad. Taking the drawing from the boy, he printed at the bottom, "Hope Springs Eternal."

Then he asked, "What do you think that means?"

"I think it means there's hope in the cross—hope we'll be saved," Bobby explained.

"I'd say that's pretty good for a little boy," his father commented.

All the time Harold was busy, paying no attention to us and concentrating on his drawing. He had chosen a familiar but quite different scene. His was of the tomb and the rolled-away stone. Then in the background of sky he drew homes.

Bobby examined his brother's picture curiously. "Why the houses?" he asked.

"Before Jesus went to heaven," Harold explained, "he said, 'I go to prepare a place for you.' I don't think of Easter without thinking of the mansions he said he was going to prepare for us. They're part of Easter and that's what I want this picture to mean."

SINCE IT WAS the Saturday before Easter, we decided to decorate the house suitably for the festival day.

"This year let's have something different," Harold said. "Let's do something to make the house look different."

"I have a book from the library which has a story in it that may give you an idea," I suggested.

At this point even little Barbara became interested, as she always does when a story is mentioned. So the boys sat beside me and Barbara crawled on my lap as I read the legend of the dogwood tree. I began, "The four petals of the dogwood grew in the shape of the cross—two long and two short. Each one at the top is brown with rust and stained with blood, and at the center of the dogwood flower you will find a crown."

"Dogwood flowers would be just the thing!" exclaimed Harold.

And so off to the woods we went and came back with plenty of dogwood. Over the mirror, at each window, over the top of the doorway we put the dogwood. Happy young eyes busily examined many a dogwood flower that day.

"This one has a beautiful crown," exclaimed Bobby, holding it for all to see.

"And look at the red spot on this one. That's for Jesus' blood," said Harold.

ON SUNDAY MORNING after we had attended Sunday school and church services, Bobby took his picture from the wall and sat on the davenport studying it. His usually happy face was somber. "Why so sad?" I asked.

"Because a good, kind man like Jesus had to die on the cross and be treated so mean," he said. "It makes me feel sad."

Harold, who had been listening, observed, "You know, Bobby, I felt that way too after the Good Friday services, but I started looking ahead to Easter and I got happy again. Today thinking about Jesus coming out of the grave, alive after he'd been dead three days, makes me very happy."

Then their father, who had been quietly taking everything in, asked, "If there had been no sad Good Friday in Jesus' life, would there have been an Easter?"

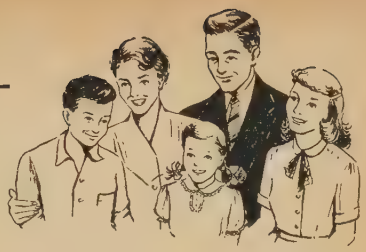
Bobby hesitated. "No . . ." he replied and began to smile as the meaning of his father's words came to him.

"You know, Bobby," said his dad, "it's the same in our own lives many times. There are dark and sad days; but just as Harold says, you'll find it so important to look beyond the sad day to the days just beyond and like Easter they are mostly happy."

ON MONDAY MORNING I looked back upon Easter. The children's pictures were on the wall. I read the inscriptions beneath them—"Hope Springs Eternal" and "God sent not His Son into the world to condemn but that the world through Him might be saved."

Often throughout the day I thought of the incident of little Bobby crying and of my husband's words, "If there were no Good Friday, there'd be no Easter."

FIVE MAKE A FAMILY



EASTER MESSAGE

"HERE, LET ME carry that!" Mr. Lightman sprang forward as I started down the aisle with the tallest of the lilies.

"With pleasure! It is a lot heavier than I thought."

"You want it in your car, I suppose?"

"If you don't mind. Goodness but it's taking people a long time to get out of church this morning."

"Full of Easter spirit, I guess. Makes people want to talk to other people, even if it's only about the weather."

I WENT AHEAD to make a path through the group of women around Mrs. Ittel. "Oh, Connie," as she caught sight of me, "shall I put you down for our trip to the seminary next week?"

"Certainly," answered Mrs. Norman, before I could say a word. "She wouldn't miss it, would you, Connie?"

With her twinkling eyes upon me, I couldn't very well refuse, though I really had had no intention of going. Then I had a thought. "I'll go if Mrs. Lightman will," I said, smiling over my shoulder at her husband.

He looked a bit flustered, but, I thought, pleased. "Can't make a date for my wife. You women would never stand for that, I know, but I'll tell her you want her to go along."

"Our key woman will give her a call," Mrs. Ittel promised. "I hope we can persuade her to go with us."

"Taking your lily now?" asked Mrs. Schmidt. "That's a good idea. I think I'll get mine."

I finally reached the front door, Mr. Lightman in my wake. Outside the smell of spring added to the inner happiness of the day made me want to dance. "Our car is right there near the corner," I pointed out. "We were here so early we got the seat of honor."

"Ours is just this side. There's my wife waiting. Maybe you could explain about this trip they were talking about?"

"HI!" MRS. LIGHTMAN leaned out the window. "Here I sit while my husband supposedly talks to someone about a brotherhood meeting. Then he appears with a lady and a lily! Something fishy about this!"

"You get me out of this, Mrs. Melton," he laughed and I tried to enter into the spirit of things.

"Your husband and I have been hatching a deep plot," I assured her. "By the way, our car is unlocked if you want to set that lily in the back. But joking aside, I wanted to ask if you wouldn't like to go with a group of us to the seminary one day next week. Some of our members have never seen the campus where our young men spend all those years getting ready to be pastors. And those who've been there always like to go again. We make a day of it and really enjoy ourselves."

"Sounds very interesting and I'd love to go. I saw the notice in the bulletin, but you know how it is. You don't really think of those notices as meaning you until someone asks you personally."

"Our key woman, Mrs. Boulder, will give you a ring and make it definite about

the time and all that."

"Mrs. Boulder? Why, she joined the same Sunday we did. This sounds funny, but I'm surprised she'd be so active right away."

"There's such a lot to do in our church we're eager to have people pitch in as fast as they are willing. If ever you see a job you think you'd like, don't hesitate! But she seemed like a natural for this one. Her brother graduated just a a few years ago, so she knows a lot about the seminary and its needs and she thinks that if everyone in the church knew more it would be a wonderful thing all around. She'll call you and probably tell you a lot about it."

MR. LIGHTMAN had come back. "That flower pot doesn't fit too well. It's all right till the car starts to move. Maybe one of the children can steady it."

"Karen can keep it from toppling. I don't want anything to happen to that lily. I'm taking it to Mrs. Hirsch, so I picked the nicest and want it to arrive in good condition. Here come the girls now."

Karen and Barbara Lightman came hurrying along, Susie trailing them. "I've told Pete not to wrestle in his Sunday clothes. If he wrecks them it isn't my fault."

"Oh, dear. I wonder how long this stage is going to last. He seems to be all muscle, lately. Is he anywhere near where Daddy and the men are counting money?"

At that moment Pete appeared, looking over his shoulder and stealthily brushing off his knees. He didn't look too terribly mussed up, so I decided to say nothing this time.

We separated from the Lightmans and piled into our own car. "Daddy says they've had coffee and a roll, but he'll be home in an hour ready to eat whichever one of us you want to cook," Pete reported. I thought it best to have him up front with me since Karen was in charge of keeping the flower upright. For a minute he looked rebellious then he shrugged. "O.K. I'll machine-gun pedestrians instead of the cars in the opposite lane."

I STARTED TO SAY something, but Karen leaned forward to hiss in my ear, "They all do it, you know."

The lily would have looked so nice in our dining alcove, I was almost sorry that I had time to run over to Mrs. Hirsch's before Dan came home. The housekeeper opened the door and insisted I take the flower in myself. Casting an anxious eye toward the car, I hoped Karen would be able to control the other children. But it would have been ungracious to refuse. Besides, I enjoy visiting with Mrs. Hirsch whenever I have a minute.

"How beautiful!" She looked at the green-white flower with its golden heart and for a minute it seemed to me the radiance of her face was not quite of this world. "Of all the lovely things God has made, I think I love the lily best." She thought a moment. "Perhaps it is the wonder of something so beautiful coming out of a seemingly dead bulb. But that happens with the gladiolus, too. I think it must be the association with Easter and our Lord's resurrection."

She smiled more deeply as she went on. "The more crippled and deformed I become, the more I think about God's goodness in giving us the hope of a transformed body. Thank you, Connie, and will you thank the other Altar Guild members for this wonderful Easter message?"

I tried to make some appropriate answer, but my throat was too tight. All I could do was nod.

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read MARK 16:9-20

HOW WE SHOULD like to visit some library and see the original manuscript of Mark's gospel, the one that he wrote with his own hand about A.D. 70! As it is, we do not possess any autographs (as the scholars call them). Instead, translators and revisers must work with copies or copies of copies.

So one of the great tasks of biblical scholarship is to determine as nearly as possible what the original text was. This is done by comparing the varied readings in all the ancient manuscripts and selecting the one that seems most acceptable because it is older, or more widely adopted, or obviously more correct.

We have a great many of these manuscripts—more than four thousand for the New Testament. Some go back very far —two hundred of them to A.D. 800 and a few to perhaps 150, soon after New Testament writing ended.

Scholars study these in the science called textual criticism. The purpose is to determine as exactly as possible what an author actually wrote.

THESE CRITICS have been convinced that there is some question about Mark's own writing of that portion of the sixteenth chapter which begins at verse 9. Some conjecture that a portion of the autograph got lost or worn out and someone prepared a new conclusion to replace it.

(King James Version)

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

And she went and told them that had been with him, as they mourned and wept.

And they, when they had heard that he was alive, and had been seen of her, believed not.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

(Revised Standard Version)

Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went and told those who had been with him, as they mourned and wept. But when they heard that he was alive and had been seen by her, they would not believe it.

So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God. And they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it. Amen.

(Mark 16:9-11, 19, 20)

Already in the American Standard Revision of 1901, Mark was printed with a break between verses 8 and 9. Also there is a footnote reading, "The two oldest Greek manuscripts, and some other authorities, omit verse 9 to the end."

In the Revised Standard Version these verses are printed in italics, with a similar footnote. "Other texts and versions add as 16:9-20 the following passage." As a reader of the Bible can observe, nothing essential is lost from the narrative for we have the facts recorded in other gospels.

Personal Problem Clinic

Children's strategy

QUESTION: Paul is ten. He has many friends among the boys of the community. According to his reports the other youngsters are allowed to do many things which I consider wrong or inappropriate for their age. But Paul wants to do whatever they do. He comes to me and asks permission. If I say no, he goes to his father. Al sometimes says yes after I have said no, or the other way around. When both of us say no, he cites the permission which the other parents give the boys, and argues that they are always more generous than we are.

We seem always to be in a turmoil about what Paul is allowed to do, and sometimes Al and I are in conflict too.

REPLY: Your problem is a doubleheader. One part of it is a family matter, while the other has to do with the neighborhood—other parents in particular.

1) Father and mother need to be in agreement on what is allowed and what is forbidden. Serious confusion results from conflicting decisions when a child makes a request, and, you may be sure, a youngster will make the most of any discrepancy to gain his own ends. Parents should present a common front in such situations unless they want constant bickering.

2) The community phase of the issue involves the claim, frequently made by a boy, that Jim's or Carl's parents allow him to do this or that. Youngsters' assertions may be honest enough, but based on mere impressions which have no real basis. This problem has been dealt with adequately many times by getting in touch with the other parents involved. It has repeatedly been found that the other fathers and mothers didn't even know what was happening, were not in favor of the questionable projects, and were grateful for the information.

Neighborhood parents also need to get together on these problems, know what their children are doing, arrive at as much agreement as possible, and back up one another when the issues arise. On a wide scale, consultation and co-operation help both parents and children.

Teachers

QUESTION: Recently I heard someone (a good churchgoer) remark that he does not believe in Sunday school because most classes are taught by laymen who never had preparation in religious education. He believes in church because the ministers have had a religious education and therefore are qualified to teach or preach.

This statement has been bothering me because both my husband and myself (who have never had any religious education other than attending Sunday school and church) teach classes in our Sunday school. Both of us love children (having four of our own). There are not too many people to take over such duties in a small rural church, so we thought we were doing right.

REPLY: You are doing the right thing. Sweeping statements, of the character which you quoted, are seldom reliable.

Our church schools need the best teachers available. But all of us have to start somewhere and in some way. No teacher with reasonable capacities needs to remain a beginner indefinitely.

Among desirable qualities of teachers are Christian faith and character, love for children and other age groups, interest in teaching, patience, tact, increasing acquaintance with teaching procedures, advancing understanding of human nature, willingness to work hard, and eagerness to improve oneself.

Many fine teachers have begun with little or no specific educational preparation. They have not been satisfied with themselves but have striven ceaselessly to improve themselves by prayer, taking leadership courses, reading, observing, experimenting, counseling with capable, experienced teachers, and by other means.

—EARL S. RUDISILL

Problems of Preaching

The True and Lively Word. By James T. Cleland. Scribners. 120 pages. $2.50.

In the foreword the author says, "I have sought to outline . . . what preaching is all about; its starting point; its content; its setting; its exponent; its outcome." The book crowds so much in a little space, and does it so effectively that the reader is constantly amazed.

The plan of the book—the Frederick Rogers Kellog Lectures of 1953—is inspired by Bernard Manning's definition of a sermon. "A sermon is a manifestation of the Incarnate Word, from the Written Word, by the spoken word."

In the first lecture, "The Words of the Bible," the author lays the groundwork for the understanding by the preacher of the Bible's message. Here the several approaches to Scripture are considered, linguistic, literary, historical, and tendency writing. The plea is made for an understanding use of the tools of interpretation, so that the preacher may see the truth of the message in the light of its surroundings and know the meaning in the original intention of the writer.

From this basic understanding, Dr. Cleland steps up to the idea of the Word of God. "The word of God is the activity of God," he says. "When we speak of the 'Word of God' with a capital W, we mean not only its becoming flesh in Jesus of Nazareth, but also that divine, creative succession of attempts by God to prove to man that He was a God who cared for him, and who would not rest until man found his peace and joy in a willing acceptance of the relationship with Him."

The author turns from these basic truths to the practical problems of preaching. Under the title "The Word of the World," he analyzes the man to whom the preacher's message must be addressed. Pragmatic assurance, general neighborliness, ultimate anxiety are the characteristics of the age which the pulpit must recognize and with which it must deal.

"The Word and Words of the Preacher" becomes the vehicle for practical counsels to the man in the pulpit. Here the two vital points in preaching are clearly set forth. "Brother Bryant . . . of Birmingham, Alabama . . . kept practically no worldly possessions but a shelter over his head, the clothes he stood in, and two books . . . the Bible and the telephone directory. One kept him in touch with God, the other with man . . . He drew inspiration as he lifted up his eyes to God; he drew relevance as he turned them to men." The principle involved in this illustration is given demonstration in three sermon suggestions, which serve the purpose of charting a course for preachers.

The indispensable quality of effective preaching is set forth under the title, "The Word in the Believer," "Before the minister may with integrity preach that the Word of God may be flesh again, it is necessary that he himself be the kind of person he desires his hearers to become." "If the man of the world does not see Christ in the preacher outside the pulpit, it is not likely that he will hear Christ when the preacher is in the pulpit." This is the outcome of the counsel, and for this reader is the high spot of the volume.

Three qualities give tone and interest to this work. The writer's sense of humor flashes out in every section. His scholarly insights cannot be hid. His practical grasp of the realities of preaching gives him an authority that needs no other demonstration. This is one of the most stimulating books on preaching that has recently appeared.

HARRY F. BAUGHMAN
Gettysburg Seminary

The Victory of Faith

You Can Conquer. By Clarence E. Macartney. Abingdon Press. 158 pages $2.

Out of much experience and living knowledge of the Bible, Dr. Macartney considers

thirteen basic human problems, such as fear, hate, temptation, loneliness, sorrow, "your past," death, and others. In clear and sympathetic manner he speaks both to the heart and mind. Each of these sermons, for he spoke them first to his congregation in Pittsburgh, is filled with Scripture, and each portion of God's Word is appropriate to the place he puts it. Always he is the pastor bringing together the deep needs of man and the power, grace, and presence of the Christ.

Here is excellent Scriptural preaching, rewarding to pastor and laity alike. Here are hope and strength for daily living as revealed through our Lord. It is one of the most satisfying books of its type I have read.

Reading, Pa. W. R. SIEGART

Strictly for Scholars

New Testament Studies. By C. H. Dodd. Scribner. 182 pages. $3.

Eight studies, published at various times between 1932 and 1950, are collected here. The first is a criticism of form-criticism. It concludes that "we need not be so scornful of the Marcan order as has recently become the fashion, though we shall not place in it the implicit confidence it once enjoyed."

The second article prints, reconstructs, translates, and studies the Greek *Egerton Papyrus 2,* fragments of an unknown Gospel written in Egypt about A.D. 150. Evidence shows that its writer borrowed from the Gospel of John, which "would seem to have leapt into favour almost as soon as it appeared," whereas the Synoptic Gospels had not yet secured any exclusive authority in Egypt. This papyrus throws light on the obscure beginnings of Christianity in Egypt and on the history of the New Testament canon.

The third paper compares certain passages in Matthew and in the letters of Paul, revealing "significant agreements between them in eschatological teaching, in the idea of the Church and Church-order, and in the controversy with Pharisaic Judaism."

In two important studies of "the mind of Paul," Dodd shows how growth in Christian experience and continuing delay in the second coming of Jesus led Paul to revise his eschatology, to revalue the natural order, and to move in the direction of universalism. Rejecting the views of Deissmann, Duncan, and Schmid that Paul's "imprisonment Epistles" were written at Ephesus instead of Rome, he shows how Paul grew by transcending the harsh dualisms which he had inherited from Judaism. Toward the end of his life he spoke less of the second coming and laid "a greater emphasis than ever before upon the idea that the Christian, having died and risen with Christ, is already living the life of the new age." Dodd makes a convincing case, and his conclusions have consequences for theology.

Article 6, "Natural Law in the New Testament," presents evidence that "elements in the revealed Law are present outside the limits of the historical revelation," and that "there appears to be knowledge of God which is not directly derived from His covenant with Israel."

The volume concludes with the author's two Ingersoll Lectures at Harvard (1935 and 1950) on immortality. The argument of the first is based on the Christian concept of the communion of saints, which is a society that exists in and by the love (*agape*) of God, and is therefore "the ultimate constitutive principle of all reality." He rejects both the Eastern concept of reincarnation and the humanist substitution which bids us be content with an immortality of influence. In the second lecture, the approach to "eternal life" is by the way of the Gospel of John. Speaking of John 5:24, Dodd says, "If such a statement is taken seriously, it follows that the character of eternal life, hitherto known as the life of the age to come, has entered into the possible range of human experience, and consequently need no longer be a matter of speculation, or of the projection of the ideal upon an unknown future. It should be capable of description, up to a point at least, upon the basis of observable facts." That is the basis of the Easter faith, and that is what makes these lectures good reading for the Easter season. RAYMOND T. STAMM

Gettysburg

OVERSEAS

NORWAY: Oslo. March 18.—It is very rare that the Norwegian radio repeats a program. It happened last week. The program, broadcast twice in five days, was an hour and a half recording of a discussion arranged by the lawyers' association in Oslo. Speakers were Bishop Eivind Berggrav and Prof. Frede Castberg. The theme was "Church and State." The discussion—though on a high academic level—was seasoned with salty remarks and humor.

Background of this discussion, which aroused enormous interest, is this: When the government had to decide the question of whether Bishop Schjelderup was to continue in his office, it not only consulted the other bishops but also asked a legal expert to give his opinion of the status of the Norwegian Church in relation to the political authorities. When the reply of Dr. Castberg, our greatest authority on constitutional law, was published some weeks ago, it caused alarm in the church.

Paragraph 2 of Norway's 1814 constitution says: "The Evangelical-Lutheran religion remains the official religion of the state." However, explains Dr. Castberg, this does not mean that the state has to accept the teachings of the Augsburg Confession and Luther's Small Catechism when it deals with the church. This always was the general opinion, because an old law especially mentions the Augsburg Confession and the Catechism. This old law is not abolished, Professor Castberg admits, but the Confession has to be interpreted "in accordance with the spirit of the times."

Who, then, is to interpret the confession? Here the expert of law gives us the first shock: The government! he says. Of course, the government *may* ask the bishops for their opinion, but it has no obligation to do so. Neither is it obligated to follow any advice given by the bishops.

Dr. Castberg is inclined to think that the government—if it likes—even has the right to change the Confession of the church. The government may also alter the church order. According to the Order for Ordination the candidate for the ministry promises to "preach God's word clearly and purely as it is given to us in Holy Writ and as our church witnesses in her confession." If a candidate is bothered by this promise, the government may take it away, Castberg declares. If the bishops refuse to ordain a candidate, Castberg recommends that the government shall resolve that he may be given a pastorate without ordination. The professor concludes by saying that the church—according to Norwegian law—has no rights contrary to the state.

The reply from the church has been spontaneous and unanimous. "If this treatise had been written before the Nazi occupation, the struggle of the Church of Norway during that period would have been impossible," Bishop Berggrav writes in his pamphlet *Against Castberg.* He stresses that the Church of Norway came into existence several centuries before the constitution of 1814.

The state has no rights to change the church. According to Dr. Castberg's theories, seven politicians may change the Order and Confessions of the church. When one government is succeeded by another, the new men may start a new reform according to their specific ideas. "If Castberg is right, then the government is *sum-episcopus,* or the pope of Norway," says Berggrav. Other church officials speak in similar terms.

However, not only churchmen protest against the interpretations of Dr. Castberg. Most of the press finds that his treatise is lacking in realism. Lawyers of high reputation also disagree. Dr. Castberg's opinions are at present only theoretical. The government does not officially support his conclusions, though some of its members may sympathize with them.

There is no impending danger for the church, and no need for it to take drastic steps. But the professor's theories will present enormous possibilities to a definite anti-Christian government. It is not with pleasure that we think of these possibilities.

—ENOK ADNOY

AT ST. PAUL'S CHURCH in Miami, outdoor sermons are being preached by huge, three-dimensional pictures. St. Paul's, says Pastor Carsten Ludder, is pioneering a new medium of presenting the Gospel

THE NEWS IN THE CHURCHES

MICHIGAN

Niles Congregation Organized: Others Due

By CLYDE G. STEELE

DETROIT—Palm Sunday marked the birth of Holy Trinity, Niles, Michigan Synod's newest congregation. Mission Developer Ivan Ross began his survey of the field last November, and after more than 700 calls, held the first service during January in the Seventh-day Adventist Church. At that time 148 attended, with 86 manifesting a desire to become charter members.

Holy Trinity's rapid development was due also to energetic laymen on the organizing committee. Dr. Frank P. Madsen, president of synod, spoke at the organization services held in an Evangelical and Reformed church.

UNDER THE leadership of the Rev. Marvin Sielkin, both church and Sunday school attendance increased to such an extent at Hillsdale, that the congregation was forced to seek larger quarters. It has purchased a building formerly used as a grade school.

KENNETH D. LARKIN, senior at Chicago Seminary, has accepted the call to become mission developer in the Rosedale Gardens area of Detroit. Hope Church, Detroit, is sponsoring the mission through the Board of American Missions . . . THE REV. MICHAEL DELL FURNEY of Minneapolis, Minn., has accepted the call to develop a new mission in the southwest section of Detroit. The area will contain about 10,000 new homes to be erected on the property of the Ford Motor Company, and the entire development will be designed by their planning board . . . THE REV. RICHARD I. KNUDSEN has been called by synod to serve Good Shepherd, Detroit, a congregation which is being developed on an interracial basis . . . ARMIN G. WENG, JR., senior at Chicago Seminary has accepted the call to St. Luke's, Muskegon, a congregation organized last year.

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Clyde G. Steele, who served as THE LUTHERAN *correspondent for Illinois, while pastor of Holy Trinity Church, Chicago, is now pastor of Hope Church, Detroit. He begins this week as* THE LUTHERAN *correspondent in Michigan.*

ON PLYWOOD slabs men of St. Paul's paint the pictures which proclaim the Christian gospel. Leader in the work is Mr. Lou Bengson, whose profession is creating outdoor displays.

FIRST ATTEMPT at St. Paul's was last December, when a Nativity tableau was produced, with life-sized figures in a large picture frame. At the left were the wise men guided to the manger by the star of Bethlehem. In front of the frame were figures of children standing on a patch of snow, pulling a sled bearing a Christmas tree.

FOR LENT, a Bible 8 x 11 feet was constructed, open to the crucifixion story in Luke 23 (photomural from an actual Bible). Superimposed on the pages of biblical text, in large raised letters, were the words: "Is he nothing to you, all ye who pass by?" Out of the pages of the Bible rose a cross bearing the image of Christ, crucified against storm-swept sky.

OTHER OUTDOOR SERMONS are planned, including a Reformation Day tableau. St. Paul's people hope their "Christ's Little Theater" will be an effective wayside pulpit, recapturing something of the spirit of audio-visual teaching of the church of the Middle Ages.

MICHIGAN . . .

REFORMATION CHURCH, Detroit, will serve as host to the annual convention of the Michigan Brotherhood, April 25. Dr. Roland C. Matthies, treasurer, and Dr. David Belgum, professor at Wittenberg, will speak.

HOPE CHURCH, Detroit, has completed a new addition to the parish building, making it possible to have service and Sunday school at the same hour. A third service has been added to the morning schedule, with worship at 8, 9:30 and 11. Pastors Clyde G. Steele and Donald S. Rolik serve the congregation. Pastor Steele was recently elected one of the 10 members of the Detroit Council of Church Radio and Television Committee which develops and produces more than 500 programs each year.

UNITY LATVIAN CHURCH, Grand Rapids, has purchased a Christian Reformed church as a place of worship. Both congregations will use the same building for 18 months while the latter is relocating. The Rev. Janis V. Lazda is pastor.

THE REV. JULIUS ASBOTH has accepted the call to First Hungarian Church, Detroit. Pastor Asboth, born and educated in Hungary, entered the United States in 1951. He will endeavor to initiate regular weekly services in English as well as Hungarian.

DR. DAVID BELGUM, Wittenberg College, has accepted the call to become director of synod's summer camp at Gun Lake. The camp board has instituted a "stamp program" by which children may accumulate the cost of their summer vacation.

HOLY COMMUNION CHURCH, Detroit, has embarked on a $105,000 expansion program which will increase Sunday school space and seating for worship. The Rev. Alfred Belles is pastor.

NEW JERSEY

Krumbholz Leaves Executive Position for N. J. Pastorate

By RALPH I. SHOCKEY

TRENTON—Dr. Clarence E. Krumbholz, organizer and executive secretary of the Division of Welfare of the National Lutheran Council for the past 20 years, retired from his position with the Council in March and accepted a call to St. Mark's Church, Dunnellen. He commenced his pastoral duties March 15.

Dr. Krumbholz has been exceptionally active in the Lutheran Welfare Conference in America. He assisted with the arrangements for the first joint meeting with the Associated Lutheran Charities of the Lutheran Church—Missouri Synod in Chicago last May.

Ordination service for Robert S. de Brotzke and Carlton O. Ziebell was held in Holy Trinity Church, Elizabeth, April 4. Dr. Edwin H. Knudten (synodical president), Dr. C. Donald Heft (synodical secretary), Dr. Harold Haas (president of the Northern Conference), and the Rev. Herbert Hagenau participated.

Mr. de Brotzke has been called to Holy Trinity Church, Elizabeth, and Mr. Ziebell to Holy Trinity Church, Caldwell. Both are graduates of Gettysburg Theological Seminary.

Five workshops for vacation church school workers will be held throughout the synod in May. The schedule is: May 2, Emmanuel, New Brunswick; May 3, St. Paul's, Collingswood; May 5, Grace, Somers Point; May 15, St. John's, Jersey City; and May 16, St. Paul's, Teaneck.

Sixteen churches in the New Jersey Synod are having an evaluation of their church school program made by staff workers of the Board of Parish Education of the ULCA.

Third annual convention of the Brotherhood of the synod will be held at Camp Beisler, May 1. Judge James F. Henninger of Allentown is scheduled to deliver the main address . . . A state-wide Luther League rally is scheduled to be held at Camp Beisler, May 8.

Chaplaincy service to Protestant patients in the Lutheran Hospital of Manhattan is one of the ways pastor-emeritus of Good Shepherd Church, Weehawken, Dr. Charles K. Fegley, continues his ministry. Weekly reports are made to the New York Inner Mission Society.

CONTINUED ON PAGE 40

Cudahy Church, of Cudahy, Wis., burns mortgage as feature of 25th anniversary. Wartburg Synod Pres. R. R. Belter assisted.

Church of the Transfiguration in New York City's Harlem district burned its mortgage March 7 after two-year fund-raising effort.

MORTGAGES ON FIRE

ALONG WITH VAST BUILDING PROGRAM undertaken by American churches since the war, there has been considerable increase in congregational indebtedness. Part of the cost of new churches, parish buildings, parsonages is met by mortgage loans. United Lutheran debts went up from $8,213,627 at the end of 1945 to $25,437,435 at the end of 1952.

BUT DEBTS are being paid off rapidly. Every Sunday United Lutheran congregations are "burning mortgages," symbolizing completion of repayment of borrowed funds.

In 1923 and 1927 St. Mark's Church in Indianapolis engaged in construction projects resulting in church building valued at $350,000. Congregation, now debt-free, burned mortgage.

NEW JERSEY . . .

Pre-Confirmation Rally for the confirmands of the Southern Conference was held in St. Mark's Church, Oaklyn, April 4. The Rev. Carl Berkobin of Holy Trinity Church, Camden, presented the message . . . Christ Church, Ridgefield Park, has called Mr. George C. Leedom, Jr., to serve the congregation upon completion of his studies at Mt. Airy Seminary. He is a member of the Saviour Church, Trenton.

"Share Christ Today" is the theme of the biennial convention of the Women's Missionary Society of the synod in the Church of the Redeemer, Jersey City, May 5-6. Speakers include Mrs. John B. Moose, ULCA president of the WMS; Dr. G. Elson Ruff, editor of THE LUTHERAN; Dr. Nels F. Bergstrom, missionary among the Jews; and Miss Elizabeth Hartig, missionary to India.

Zeb Trexler, associate stewardship secretary of the ULCA and associate director of the Lutheran Laymen's Movement, presented the picture of the work made possible through benevolence giving in '53 at a facts panel meeting held in Good Shepherd Church, Glen Rock. Pastor J. Russell Hale of Ramsey and synodical stewardship secretary arranged the session . . . St. Matthew's Church, Moorestown, heard a stewardship message by Mr. Zeb Trexler March 28. He emphasized the sacrificial phase of giving as a reasonable expression of Christ's gift to us.

Christ Church, Bridgeton, shared in the will of the late Mrs. Anna F. Johnson by receiving a bequest of $500. After other bequests, the residue of the estate is designated for the Lutheran Home in Moorestown.

NORTH CAROLINA

Ministry Among Negroes Planned at Synod Convention

By DAVID F. COOPER

SALISBURY—Recommendations on training Negro church leaders and establishing congregations for Negroes will be brought to the North Carolina Synod convention next month. The question came up at the synod's 1952 convention, and has been receiving active study since then.

The three-day session, May 4-6 (the synod's 150th annual convention) will be in First Church, Greensboro. The United Lutheran Church representative will be Dr. Edmund F. Wagner, ULC treasurer. Mr. Charles S. Heilig will report that the synod treasury received $489,285 in 1953, met the United Lutheran Church apportionment ($164,586) in full, contributed $42,695 for Lutheran World Action, $25,408 for the Children's Home of the South, $17,567 for Southern Seminary, $28,191 for Lenoir Rhyne College.

> Calling a full-time synodical evangelism leader will be proposed. The home mission sponsorship program will be stressed . . . Average salary of North Carolina Synod pastors, according to Synod President F. L. Conrad, is now $3,840. In the last six years 61 parsonages have been built at an average cost of $18,400 . . . The synod will be informed that there are now 5,103 subscriptions for "The Lutheran" in North Carolina congregations, an increase of 14 per cent in a year.

THE NEWLY incorporated Home Mission Foundation of the synod, formerly the Brotherhood Loan and Gift Fund—now maintained by a board of directors elected by the state Brotherhood—reports assets totaling $218,407.31, including $108,344.35 in mortgage loans and demand notes made for home mission building construction, and $25,836.50 in a special gift fund.

The synodical Women's Missionary Society reported that since July 1953 $6,400 has been contributed on the remaining $8,700 of a $15,000 pledge to the new Lumberton mission made over a two-year period. A total of $6,300 had been given during the previous year.

Calvary Church, Concord, opened its new $125,000 colonial church structure at a new location on the Concord Lake road, in a fast-growing suburban area of Concord March 7, with a service of blessing under the direction of Pastor Walter Yount, and

with a message from Synod President Conrad. Attendance was 425. Thirty-nine new members were received.

A dedicatory service for the new $13,000 parsonage at Sardis, Hickory, was held Feb. 14, with sermon by Dr. Conrad.

OHIO

Full Enrollment at Summer Camp Seems Certain in Ohio

By E. RUDOLPH WALBORN

COLUMBUS—By the end of March more than 800 young people had registered for the Ohio Synod's Camp Mowana, near Mansfield. Director Richard W. Powell expects enrollment to reach capacity—1,100 in the near future.

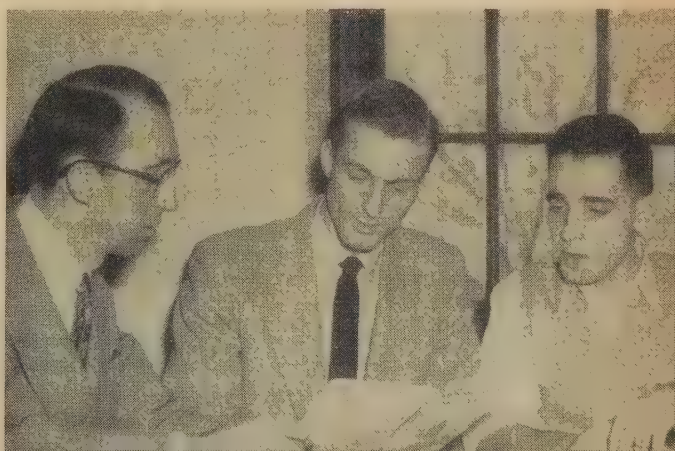
The camp season is divided in 10 periods. Enrollment in four of these is now complete. Boys and girls of various age groups will share in each of the camp periods. After a two-year experiment, co-ed camping has been established as a permanent policy.

FOR OVER a dozen years Ohio confirmands have been brought together for rallies each spring. The number held has varied from four conference-wide rallies to a dozen regional rallies. Two factors have made uniformly successful rallies difficult. Division of confirmation time between Palm Sunday and Whitsunday makes hard the selection of an appropriate date. Geographical distribution of congregations results in low attendance at a few regional rallies.

Under the direction of the synodical committee on Christian education and youth work, congregations of the synod will experiment with congregational receptions for confirmands this year. Each congregation has been sent a program which will give the church council, parents, and confirmands a place in a congregational social hour and reception.

OESTERLEN HOME is preparing to celebrate its golden anniversary on June 13. Congregations are being asked to provide candles for a large birthday cake through a "Fiftieth Anniversary Children's Day Offering." At the June 13 program Mr. and Mrs. Robert J. Lynn will be installed as superintendent and matron of the home . . . First Church, Crestline (Simon A. Metzger, pastor), has received a $500 gift in memory of Mr. Wilber H. Magers.

TRINITY CHURCH in Akron appreciated the service of Miss Katherine Bernower as organist. Since she was closing her career in this position, the congregation recently held a "Bernower" night to express gratitude for her 16 years of service. Pastors Fred. C. Wiegman and Theodore A. Youngquist spoke for the congregation. A high spot of the evening for Miss Bernower was the appearance of United Lutheran Church President and Mrs. Franklin Clark Fry who flew to Akron from New York in appreciation of Miss Bernower's music during the last eight years of Dr. Fry's pastorate at Trinity . . . Successor to Miss Bernower is Mrs. Dorothy Deininger who last year won



FIRST ANNUAL VOCATIONAL Forum took place March 24 at Wagner College. Students preparing for a dozen professions discussed problems with skilled counselors. Rev. Vernon L. Strempke of ULC Board of Education met with Kenneth Baumhoff and Eduard Eberbach (see photo) who plan to enter ministry

PRESIDENT F. H. KNUBEL of New York and New England Synod shared with New England Conference President Herbert D. Hrdlicka and Pastors Conrad R. Reisch, Paul C. Reisch in dedicating St. Paul's Church (see below) in Bridgeport, Conn., on Feb. 28

OHIO . . .

a tri-state competition of the American Guild of Organists for an organ composition.

Trinity Church is conducting a third fund appeal to secure the last $75,000 for the three-story educational building, the steel work for which is now in place. The congregation's committee has been counseled by Mr. Chester A. Myrom of the Lutheran Laymen's Movement.

PENNSYLVANIA

Muhlenberg Appeal Begins

By HENRY W. SNYDER, JR.

ALLENTOWN—Three successive weekends of special church activities will make Allentown a "Mecca" for Lutherans the month after Easter.

Sunday afternoon, April 25, 5,000 workers in the Ministerium Appeal for Muhlenberg College will meet in the new Memorial Field Building for a kick-off rally in the campaign for $1,500,000. The program will feature music by a massed choir of 1,000 girls from the synod's churches.

The following weekend, April 30 to May 2, several hundred Lutheran pastors and laymen from all parts of the country will gather in St. John's Church, Allentown, for a music workshop, under the auspices of the ULCA Committee on Worship. A similar workshop last year had a registration of more than 800 persons from eight states. This year's workshop faculty includes Dr. Edward T. Horn, III, Philadelphia; Giuseppe Moschetti, organist at St. John's; Dr. Ulrich Leupold, Waterloo, Canada; Prof. Parker Wagnild, Gettysburg; Dr. Luther Reed, Philadelphia; and the Rev. Henry Horn, Cambridge, Mass.

Saturday, May 8, will be Church-College Day at Muhlenberg, when pastors of the Ministerium of Pennsylvania will be invited

St. Paul's, Bridgeport, decided to relocate and build new church. Structure was completed at cost of $190,000. Dr. Conrad R. Reisch has been pastor of St. Paul's 27 years. (Photos by Arthur Schipul)

as guests of the college. They will bring with them high school seniors from their parishes, prospective students for Muhlenberg. Sunday afternoon, May 9, the college will present the Randolph Singers, in Egner Memorial Chapel, final event in the current Muhlenberg Concert Series.

J. Birney Crum, for 25 years head coach of athletics at Allentown High School, is coming out of retirement to become head basketball coach at Muhlenberg College. Announcement of Crum as successor to Benny Borgmann, who resigned recently after coaching the Mules for five seasons, was made by Dr. J. Conrad Seegers, president of Muhlenberg.

Seventh annual congress of the Allentown Conference WMS, for prospective young women members of the society, will be held May 1, at Grace Church, Bethlehem. The morning session, at 11 o'clock, will feature as speaker Miss Kei Sasaki, Japanese Lutheran student at Columbia University. The Rev. John Reumann, of the Philadelphia Seminary, will be luncheon speaker at the Hotel Bethlehem.

Spring meeting of the Allentown Conference WMS will be held May 6 in St. John's Church, Easton. Afternoon speakers will be Pastor and Mrs. Paul Gleichman, former missionaries in India. Evening speaker will be Sister Anna Ebert of the Philadelphia Motherhouse.

For the second successive year Allentown Conference pastors and lay delegates will hold a streamlined one-day convention in Christ Church, Hellertown, May 5.

Annual convention of the Allentown Conference Brotherhood is set for Saturday, June 5, in Trinity Church, Bangor. The Brotherhood will honor four retired pastors: G. Franklin Gehr, J. F. Stolte, William L. Katz and Corson Snyder. Speakers will be Pastor J. William Wahl, ULCA Parish Education Board, and Ministerium President Dr. Charles M. Cooper.

Three confirmand rallies were held recently in the Lehigh Valley area. Dr. Richard Klick, Allentown, preached in Bethlehem early in Lent and again at Catasauqua, April 4, on "What Lutherans Are Made Of." Pastor Orion Eichner spoke at an Easton-Phillipsburg rally March 21 in St. Luke's Church, Easton.

Women's Missionary Societies of the Easton area held a combined meeting in Zion Church, Easton, March 16, when Miss Frances Dysinger, WMS promotional secretary, discussed phases of a unified plan to interest more women in the missionary cause of the church.

St. Paul's Church, Allentown, has called as its first assistant pastor Philadelphia Seminary student John Kaelberer, a member of Immanuel Church, Philadelphia, subject to his graduation and ordination in May.

Rosemont Church, Bethlehem, decided recently to move its 30-year-old frame chapel to a new location, rather than tear it down to make way for a new brick church now under construction. The old church was moved behind the present educational building, where it will be a "community center" serving the recreational needs of Rosemont young people.

Allentown Sunday schools recently completed the ninth annual new member crusade, in which 65 Protestant Sunday schools participated. An estimated 11,000 people have joined Allentown Sunday schools as the result of the past eight years of the crusade.

Luther Leaguers of the Allentown Conference heard Pastor Luther Schaeffer at their Lenten retreat in Zion Church, Northampton, March 27. Other retreat leaders were Pastors William Berkemeyer, Arthur Deibert, Herman Schleifer, Harold Sell, Arnold Keller and Paul Gleichman.

THIEL WILL TRAIN FORESTERS

THIEL College, beginning with the fall semester, will offer a co-operative program in forestry with Duke University. Under this program, a student may take three years at Thiel, two years in the Duke Forestry School and be eligible for a bachelor of science degree from Thiel and a master in forestry from Duke.

NEW 1954 LESSON COURSES

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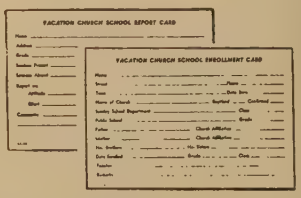

The enrollment card contains information about home and church affiliations. Attendance, grades and personality rating are contained on the report card.

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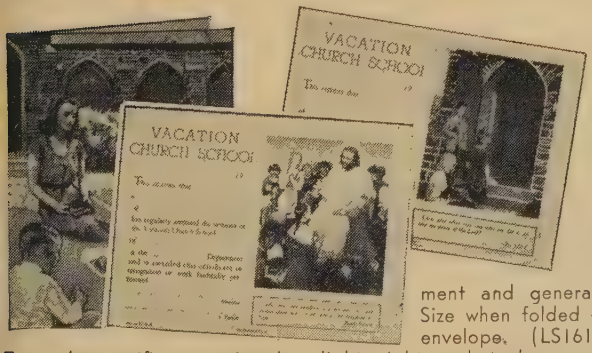

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WESTERN CANADA

Men to Rally at Edmonton

By E. G. GOOS

EDMONTON—Men of the church are stepping to the fore in a laymen's rally April 25 at Trinity Church, South Edmonton. Guest speakers will be Mr. John Wettstein, promotional director of Brotherhood for the Synod of Western Canada, and the Rev. Karl Freitag, stewardship director for the Alberta Conference.

Easter Monday will see groundbreaking for the hospital to be constructed by the Lutheran Home Society. For the first time Lutherans in western Canada are entering the hospital field. Preparations have been going on since 1949, when the Synod of Western Canada received a gift for building a home for aged. In order not to endanger the success of the CHEY appeal, the synod turned over its gift to an independent, newly created Lutheran Home Society in Alberta.

The society hopes to have a modern, well-equipped institution ready for occupancy within a year. Both provincial and federal governments are making liberal construction grants. The building will provide living quarters for 72 chronically ill persons or convalescents, kitchen and laundry facilities, lounge rooms, a chapel and a physiotherapy room.

New administration building at the Lutheran College and Seminary at Saskatoon is to be dedicated in connection with the convention of synod, July 4. Construction is proceeding rapidly. An appeal for special donations for new furniture has gone out to the congregations.

The Luther film is entering the smaller cities of the Canadian west. In the largest cities the film ran four weeks. From Regina, Saskatchewan, our reporter states that a two and one-half week showing was "well received, well attended." "Though the Roman Catholics sent out a booklet THE MARTIN LUTHER PICTURE, UNHISTORICAL, UNBIBLICAL, UNFAIR, there was no public criticism but some very fine comment."

RELIGIOUS EDUCATION in the public school

is coming to the fore. Representatives of the Canadian Council met with Protestant clergy and with representatives of the Provincial governments to discuss the matter. The Saskatoon Lutheran Ministerial Association fully favored the plan. Lutheran pastors in Regina were also in favor. Edmonton Lutheran pastors submitted a brief, outlining the difficulties and calling for careful supervision and well-prepared materials if religious education is introduced.

The Board of Parish Education's field workers, the Rev. Joseph Inslee and Miss Eleanor Gillstrom, will concentrate on vacation schools in parish education workshops in a number of centers in the provinces. Most congregations have had vacation schools for many years. New materials and new methods will give them a new look.

A field worker of the Board of Deaconess Work, Sister Elizabeth Hess, will tour Western Canada in May and June, beginning at Emerson, Manitoba, and finishing with instruction at a number of youth camps in July. Sister Elizabeth will make her first appearance on the field on the first Sunday in May.

Also in May Canadian Lutherans will have their first opportunity to learn what the Canadian Lutheran Council has done to justify its existence. Lutheran World Action rallies, held in conjunction with sittings of the regional Home Missions Council, are scheduled for Winnipeg, Regina, Saskatoon, Edmonton, and Calgary.

The Manitoba District Luther League is marking the tenth anniversary of its Brereton Lake Camp by building new cabins, to be ready for dedication in July. Every local Luther League is requested to take responsibility for providing one new cabin. Boys' Camp is July 11-18, followed by a week's camp for each of these groups: girls, young adults, senior or leadership training. Alberta leadership training camp is scheduled for July 11-18.

Manitoba Sunday school teachers held their first convention at Trinity Church, Winnipeg, March 28. South Saskatchewan Sunday school teachers met at St. Paul's, Regina, for their first convention March 21.

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—Synod Convention Calendar—

APRIL
26-29—MIDWEST. Messiah Church, Grand Island, Nebraska
27-28—KENTUCKY-TENNESSEE. Trinity Church, Bellevue, Kentucky
27-29—GEORGIA-ALABAMA. Resurrection Church, Augusta, Georgia
27-30—VIRGINIA. St. Mark's, Roanoke
MAY
3- 6—KANSAS. St. John's Church, Salina
3- 6—SOUTH CAROLINA. Mt. Tabor Church, West Columbia
4- 6—MISSISSIPPI. Grace Church, Laurel
4- 6—NORTH CAROLINA. First, Greensboro
6- 9—NOVA SCOTIA. St. Matthew's Church, Rose Bay
10-12—FLORIDA. Resurrection Church, Daytona Beach
10-12—INDIANA. Trinity Church, Valparaiso
10-12—MICHIGAN. Trinity Church, Hillsdale
10-12—NEBRASKA. First, North Platte
11-13—ROCKY MOUNTAIN. Trinity, Boulder

CHANGES OF PASTORATE

SOUTH CAROLINA

STUCKE, CLARENCE H. From Faith Church, Batesburg. To Cayce, near Columbia, board missionary.

WINGARD, MULLER R. From Immanuel Church, Greenwood. Retirement (May 1)

VIRGINIA

TROUTMAN, EDWIN F. From Grace Church, Boone, N. C. To Emmanuel Church, Roanoke. (June 1)

—DECEASED—

Rev. Erdmann P. Richter

The Rev. Erdmann Paul Richter, of St. Louis, Mo., who retired from the active ministry in 1942, after 40 years' service, died March 22 at his home. He was 81.

Pastor Richter was born in Chemnitz, Germany, and was educated there. Before coming to the United States at the age of 25, he served as an officer in the German Army. He entered the Lutheran Seminary in Dubuque, Iowa, in 1898, and was ordained in 1902. His first pastorate was St. Peter's Church, Normandy, Mo. Other

churches he served were at Brighton
New Design, Ill.; South St. Louis,
Elkton, S. D.; Holland, Iowa, and
ville, Ind. He also served missions in

Surviving Pastor Richter are his wif
former Clara Wellmeyer, and four d
ters: Mrs. Irma Dardis, Miss Hilda Ri
Mrs. Ruth Weiss and Mrs. Clara Mu

Funeral services were held March
Faith Church, St. Louis, with Pastor
Neumann in charge, assisted by Dr.
Belter, president of Wartburg Synod.
ment was in Normandy, Mo.

Mrs. Julian B. Harman

Anne Wessinger Harman, 77, wife o
Julian B. Harman, of Newberry, S. C.,
Jan. 19 in Newberry County Memorial
pital after a long illness.

Active in church work, she helpe
ganize Women's Missionary and Chil
Societies, and at times was a leader in
She was a life member of the WMS.

Dr. Harman, who survives, retired
years ago after a ministerial career
years, during which he served eight pa
in South Carolina and one in Georgia

Also surviving are four daughters
son: Mrs. L. M. Matthews and Mrs.
Bowers, both of Columbia, S. C.; Mrs
Riddle, Charleston; Mrs. B. F. Ha
Newberry, and J. B. Harman, Jr., Colu

The funeral was held Jan. 21 in St.
Church, Prosperity, S. C., a former
of Dr. Harman's. The Rev. Horace
Lindler and Dr. Thomas F. Suber offi
Interment was in the church cemeter

AT THE

is God's. Easter assures us of that. me of us have the mistaken notion he eternal life which is promised to Christ is something which begins we die. Eternal life begins in the ent we find God in Christ. We Chris- are already living it. It is the life hich we depend on God's strength, ur own.

UR EASTER celebration strengthens us owing that we may now, in the pres- moment, live triumphantly in God. ourse we are still concerned about ssortment of pleasures and treasures h seem valuable to humans, but we ot hopelessly disappointed if we lose . Trouble and sorrow may come our but we can endure them if we must. we live in larger dimensions than of this present world. We are chil- of eternity. Through faith we have redeemed from the limitations of fe.

morrow's headaches and heart- s don't need to frighten us into los- y sleep tonight. We can take any- that's coming, calmly and cou- usly, for we are already certain of g each new difficulty successfully. shepherds outside Bethlehem, who startled by the heavenly vision, the said "Be not afraid." To the dis- ate women weeping at the Lord's he angel said the same thing, "Do afraid."

s, in every perplexity, there is the ncouragement. "There's nothing fraid of." The worst that can be n met head on, and overcome. been accepted into the company deathless children of God, and divine resources to uphold us each hour. —ELSON RUFF

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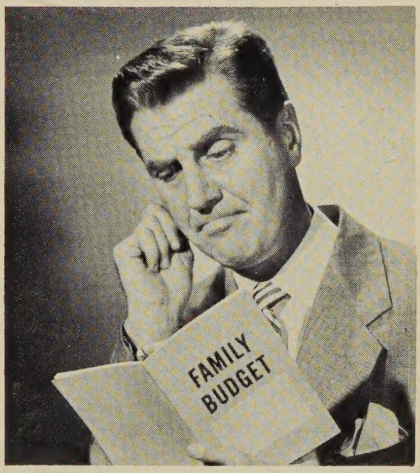

If you're looking for a profitable life career, why not investigate your opportunities as a representative of Lutheran Brotherhood in your local area?

If you qualify, Lutheran Brotherhood can provide you with an income proportionate to your efforts, as well as other *extra* benefits, including a liberal RETIREMENT PLAN, GROUP HOSPITAL AND MEDICAL PLAN, and LOW COST EMPLOYEE LIFE INSURANCE. Send today for your copy of "Career Opportunities" and find out how you can begin this rewarding career.

MAIL THIS COUPON TODAY

I am interested in "Career Opportunities" with Lutheran Brotherhood. Tell me about your offer. I am a Lutheran. Yes ☐ No ☐

Name_____ Age_____

Street_____

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Lutheran Brotherhood

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Photo by Harold M. Lambert

Christian colleges offer an education leading toward a life of freedom in Christ.

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Observe National Christian College Day on Sunday, April 25.

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Gettysburg College, Gettysburg, Pennsylvania
Hartwick College, Oneonta, New York
Lenoir Rhyne College, Hickory, North Carolina
Marion College, Marion, Virginia
Midland College, Fremont, Nebraska
Muhlenberg College, Allentown, Pennsylvania
Newberry College, Newberry, South Carolina
Roanoke College, Salem, Virginia
Susquehanna University, Selinsgrove, Pennsylvar
Thiel College, Greenville, Pennsylvania
Wagner Lutheran College, Staten Island, New Y
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